



Catalogue  
OF THE  
Arabic and Persian Manuscripts  
IN THE  
ORIENTAL PUBLIC LIBRARY  
AT  
BANKIPORE

VOLUME XII  
(ARABIC MSS)

BIOGRAPHY

*Prepared by*  
MAULAVI MUINUDDIN NADWI

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# P R E F A C E

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THE present is the twelfth volume to be published of the Catalogue of Arabic and Persian MSS in the Oriental Public Library at Bankpore. It contains notices of 174 Arabic MSS the first one hundred and sixty six belonging to the important section Biography. This section comprises a considerable number of very rare and some unique works including several early and exceedingly valuable *Tabaqât* and *Tadkîrah* of traditionists jurists saints poets and other scholars. The remaining eight MSS are arranged under the headings Cosmography Geography and Topography.

The compiler of this volume Maulavi Muinuddin Nadwi was engaged in the compilation of a work of a similar nature for the Asiatic Society of Bengal Calcutta until two years ago when his services were secured as an additional cataloguer of our MSS.

As one possessing a sound knowledge of the Arabic language a scholarly instinct and exceptional keenness for research he had no difficulty in bringing to his new task the same standard of scholarship shown in the already published volumes of his two colleagues.

Several of the MSS described in this volume are defective and incomplete some being without titles and authors names others containing wrong and misleading endorsements. The cataloguer has spared no pains to ascertain the true facts and to collect all the information possible to obtain from the original sources available to him. He has been successful in identifying works and their authors the periods in which they flourished and the circumstances in which they wrote their works. He has enriched the notices of many MSS by adding useful and interesting information of great biographical and bibliographical value and he has shown exceptional intelligence in the decipherment of the many ugly and careless written notes with which the MSS abound in ascertaining the scholars who studied from our copies and the Kings Amirs and other eminent persons to whom they once belonged.

Special attention may be drawn to the following rare and old manuscripts described in the volume —

- No 646. An old and fair copy of Kitâb al-Ansâb of As-Sam'ânî, which once belonged to the Imperial Library of Akbarâbâd.
- No 647. An elegant copy of Lubb al-Lubâb Fî Tahrir al-Ansâb dated A.H. 959=A.D. 1552, bearing notes by several eminent scholars.
- No 648. A very old and valuable copy of Tabḍîb al-Asmâ' wa'l-Lugât, dated A.H. 724=A.D. 1323, bearing autograph notes by several eminent scholars.
- Nos 649-50 A valuable and elegant copy of Wafayât al-A'yân by Ibn Khallikân, purchased for the Imperial Library of Delhi in the twenty-first year of the reign of Shâh Jahân.
- No 652 A rare copy of Nukat al-Himyân of As-Safadî a biographical dictionary of prominent blind men.
- Nos 657-658 A rare copy of Al-Qabas al-Hâwî, dated A.H. 1023=A.D. 1614, transcribed from the author's autograph copy.
- Nos 665-686 Tâj at-Tabaqât, a reliable and comprehensive work, of which the present is believed to be the unique copy.
- No 700 An old and exceedingly valuable copy of Al-Kâshîf of Aḍ-Ḍahabî, transcribed in the author's life-time, in A.H. 733=A.D. 1333, by Abû'l-Fath as-Subkî (d. A.H. 744=A.D. 1344), a scholar of great eminence and learning.
- No 702-704 Usd al-Gâbah, a very early and valuable copy, in three separate volumes, the first and the third of which contain autograph notes by two well-known scholars, Tâjad-dîn as-Subkî and Alî al-Halabî. The volumes are dated A.H. 693=A.D. 1294 and A.H. 694=A.D. 1295, respectively.
- No 722 A copy of the first volume of Al-Isâbah, presented by Sultân Al-Malik al-Ashraf Saifaddîn Abû'n-Nasr Qâytibâ'î al-Mahmûdî of Egypt to the Madrasah of Bâbassalâm.
- No 724 An old copy of Tabsîr al-Muntabih, transcribed by the author's disciple, Ahmad bin 'Abdarrahmân al-Juhanî (d. A.H. 875=A.D. 1470), in A.H. 841=A.D. 1437.
- No 727 A very rare copy of Al-Mu'jam of Ibn Fahd al-Makkî, transcribed by the author's son, 'Abdal'azîz bin 'Umar bin Muhammad bin Muhammad bin Fahd al-Makkî (d. A.H. 921=A.D. 1515), in A.H. 906=A.D. 1500.
- No 745 An old copy of Bahjat al-Asrâr, dated A.H. 787=A.D. 1385.

- No 749 The unique and an old copy of *Ikhtiyar ar Rafiq* dated A.H. 913=A.D. 1507
- No 750 A very fine copy of the rare *Ad Durr as Samin Fi Mana'ib ash Shaikh Muhiyaddin*
- No 778 An excellent and old copy of *Tabaqat al Hanabalah* of *Abiya la al Hanbali* dated A.H. 637=A.D. 1240 containing autograph notes by several eminent scholars who studied from this copy or to whom at one time or another it belonged
- No 785 The unique copy of *As Suhub al Wabilah* a biographical dictionary of Hanbali scholars
- No 788 *Bugyat al Wu at* an old copy transcribed 13 years after the author's death dated A.H. 924=A.D. 1518
- Nos 796-797 *Nasamat as Sahar* a rare biographical dictionary of the *Shi'ah* poets
- Nos 800-801 An old and exceedingly valuable copy of the four parts of *Tarikh Dimashq* of *Ibn Asakir* transcribed by the great traditionist *Muhammad bin Yusuf al Birqali* (d. A.H. 636=A.D. 1239) in A.H. 614=A.D. 1217
- No 804 A copy of *Bugyat al Ulama Wa r Ruwat* by *As Sakhaw* bearing autograph Marginal notes by the author, dated A.H. 894=A.D. 1489
- No 805 *Tuhfat az Zaman* by *Al Ahdal* a rare work containing biographical notices of eminent and learned men of Yemen
- Nos 807-809 *Al Mashra ar Rawi* of *Ash Shilli* a very rare biographical dictionary of the descendants of *Ali* especially of those who settled in Hadramaut
- No 811 An autograph copy of *Subhat al Marjan* by *Gulam Ali Azad Bilgarami* dated A.H. 1180=A.D. 1767

This volume of the catalogue was revised (in manuscript and in proof) by Mr E. A. Horne and Dr Azimuddin Ahmad. I have only to add if I may my personal word of appreciation of and encouragement to *Maulavi Mumuddin Nadwi* in his scholarly labours hoping that in his and *Maulavi Abdul Hamid*'s good hands the preparation of the volumes needed to complete the catalogue of the Arabic MSS. will progress rapidly



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# ARABIC MANUSCRIPTS.

## BIOGRAPHIES (GENERAL)

No 646

fol 389 lines 33-35 size  $13 \times 8\frac{1}{4}$   $7\frac{1}{2} \times 5\frac{1}{4}$

كتاب الانساب

### KITÂB AL-ANSÂB

A general biographical dictionary arranged alphabetically according to *Ansab* (patronymics or family names)

Author Tajuddin Abu Sa'd Abdal Karim bin Muhammad bin Mansur at Tamimi as Sam'ani ash Shafi ناھ الدی ابو سعد عند الکریم بن محمد بن منصور التمیمی السماعی He was born at Marw on the 21st Sha ban A H 506 = A D 1113 For the sake of knowledge he journeyed to numerous places The number of his teachers surpassed four thousand even according to some seven thousand He died at Marw on the 1st Rabi' I A H 562 = A D 1167 For his life and works see Ibn Khallikan (De Slane's translation) vol II p 156 *Tabaqat* by Ibn Qadi Shuhbah fol 56<sup>b</sup> *Tabaqat* by Ibn al Mulaqqin fol 45<sup>b</sup> *Tabaqat* by Al Israwi fol 124 *Tabaqat al Kubra* by As Subki vol V fol 273 *Ithaf an Nubala* p 299 and Brock vol I p 329

Beginning —

الحمد لله الذي فتح ادواب الرغائب و منع اسداب المواهب الع

In the preface the author tells us that during his journey to Transoxiana he met his Shaikh and teacher Abu Shuja Umar bin Abi'l Husain al Bistami who persuaded him to write the present work which he commenced at Samarqand in A H 550 = A D 1156

For other copies of the work, see Br Mus. Nos 345, 1286, Kopr, No 1010, Bashîr Âgâ, No 445, Ayâ Sûfiyah, Nos 2976, 2980, Bûhâr, No 244, and Râmpûr, p 625 See also Hâj Khal, vol 1, p 456

The work has been reproduced in facsimile, from the MS in the Br Mus, by the Trustees of the Gibb Memorial, A D 1912

Written in fair minute Naskh, within red and blue ruled borders The headings are in red There are numerous short lacunae throughout our copy Foll 25 and 26-37 are misplaced, they should follow foll 128 and 46, respectively

Not dated Probably, 14th century

The present copy once belonged to Mawlânâ Ahmad (probably Mullâ Ahmad of Tatta, who was murdered by Mîzâ Fûlâd Bîlâs, at Lahore, in A H 996 = A D 1588 See Beal's Oriental Biographical Dictionary, p 41) In A H 996 = A D 1588, the MS was purchased for the Imperial Library of Akbarâbâd from one Muhammad Muhîm Khân, as stated in the following note on the title-page —

ار حمله کتب مولانا احمد تاريخ ۱۶ هجری سنه ۳۶ مطابق تاريخ ۲۵ ربيع الاول سنه ۹۹۶ انتفاع شد از مرزا محمد محسن خان \*

A similar note on the title-page, in a different hand, runs thus —  
سمعی الانساب ار حمله کتب حکیم احمد نیک سرکار حاصه  
سریعه انتفاع شد \*

Besides these notes, there are several seals and 'Arddîdah mostly belonging to officials of Akbar the Great (A H 963-1014 = A D 1556-1605)

## No. 647.

foll 70, lines 23, size  $8\frac{1}{2} \times 6$ ,  $6\frac{1}{2} \times 4\frac{1}{2}$

لب الباب فی تحریر الانساب

## LUBB AL-LUBÂB FÎ TAHRÎR AL-ANSÂB.

A very short 'abridgment of Ibn al-Asîr's *Al-Lubâb*, by Jalâladdîn 'Abdarrahmân bin Abî Bakr as-Suyûtî نکر الالدين عبد الرحمن بن ابی بكر السيوطي (d A H 911 = A D 1505) See Lib Cat, vol v, part 1, No 123

Beginning —

الحمد لله المنة عن الأشقاء الأساب الم \*

According to Haj Khal vol 1 p 456 Abul Hasan Ali bin Muhammad Ibn al Asir (d A H 630 = A D 1232) made an abridgment of As Samani's Kitab al Anab (No 646 above) with the title *Al Lubab* completing it in A H 615 = A D 1218 As Suyuti again abridged this *Al Lubab* under the title *Lubb al Lubab Fi Tahrir al Ansab* but making some additions of his own. These are generally distinguished by the words *ملب* at the beginning and *المنه* at the end.

It is stated in the colophon that the work was completed on the 17th Safar A H 873 = A D 1468 having occupied only ten consecutive days in composition.

For other copies see Cairo vol v p 120 Paris No 2800 Brill vol 11 p 193 and Rumpur p 645. See also Brock vol 1 p 330 and Haj Khal vol 1 p 456.

The present work has been edited and published by P. J. Veth Leyden A D 1830-2.

Written in distinct fair Naskh with the headings in red. Notes and emendations in the margins suggest that the copy has been collated throughout.

Dated A H 959 = A D 1552

Scribe عدد الكرم بن ابي بكر بن جامع البحرى الارمى

The title page contains signed notes of the following scholars to whom the MS has at some time belonged —

1 Qutbaddin bin Ala addin al Makkī al Hanafī (d A H 990 = A D 1582) For his life and works see An Nur as Safir fol 194<sup>b</sup>

2 Abdal Karim bin Muhibbaddin (d A H 1014 = A D 1605) See *Khulasat al Asar* vol III p 8

3 Abu Abdallah Muhammad al Makkī the Qadī of Mecca (d A H 1074 = A D 1664) See *Khulasat al Asar* vol IV p 257

4 Muhammad bin Abdallah bin Hamid al Hanbalī (d A H 1295 = A D 1878) the author of *As Suhub al Wabilah* (No 785 below)

No 648.

foll 373, lines 27 size  $10 \times 7\frac{1}{2}$ ,  $7\frac{1}{2} \times 5\frac{1}{4}$ 

تهذيب الاسماء واللغات

## TAHDÏB AL-ASMÂ' WAL-LUGÂT.

The well-known work of Abû Zakarîyâ Yahyâ bin Sharaf an-Nawawî ابو زكريا يحيى بن سرف النوى (*d* A H 676 = A D 1278) See Lib Cat, vol v, part 1, No 192

The work is divided into two parts, the first of which contains biographical notices of the persons mentioned in the following works The second deals with the technical words used in those works —

1 *Mukhtasar al-Muzanî*, by Ibrâhîm bin Ismâ'îl bin Yahyâ al-Muzanî (*d* A H 264 = A D 877)

2 *Al-Muhaddab*, by Abû Ishâq Ibrâhîm bin 'Alî ash-Shirâzî (*d* A H 476 = A D 1083)

3 *At-Tanbîh*, by the same

4 *Al-Wasît*, by Imâm Muhammad bin Muha'mmad al-Gazâlî (*d* A H 505 = A D 1111)

5 *Al-Wajîz*, by the same

6 *Ar-Rawdah*, by An-Nawawî himself

Beginning —

الحمد لله حال المصنوعات و نرى الديار الح \*

Both parts are arranged in alphabetical order, except that the names beginning with Muhammad have been placed first in honour of the Prophet's name

For other copies, see Berlin, No 8505, and Cairo, vol iv, p 167 See also Brock, vol i, p 397, *Iktifâ' al-Qunû'*, p 101, and Hâj Khal, vol ii, p 477

The first part of the work has been edited and published by F Wustenfeld, Gottingen, A D 1842-7

The present copy was transcribed at Damascus in the Dâr al-Hadîs at-Tâhirîyah, the first part by Yûsuf bin Khidr bin 'Umar al-Maqdisî, and the second by his brother, Muhammad bin Khidr Written in fair Naskh Dated, A H 724 = A D 1324

The title-page and fol 227<sup>a</sup> bear autograph notes by the following scholars, to whom the copy has once belonged —

1 Abû'l-Ma'âlî Muhammad bin 'Abdarrahmân al-Khatîb al-Usmânî (*d* A H 739 = A D 1338) For his life, see Ad-Durar al-Kâminah, vol ii, fol 159<sup>a</sup>

2 Ibrahim bin Ali an Nuri al Mi mari (*d* A H 749 = A D 1348)  
See *ibid* vol 1 fol 14<sup>a</sup>

3 Mahmud bin Yusuf al Ba uni (*d* A H 910 = A D 1505) See  
Brock vol II p 54

Two fly leaves at the end contain miscellaneous notes and extracts  
from other works

## No 649

fol 224 lines 27 size  $11 \times 7\frac{1}{2}$   $7\frac{1}{2} \times 4\frac{1}{2}$

وفات الامل و ابناء الامل

## WAFAYÂT AL-A'YÂN WA ANBÂ' ABNÂ' AZ-ZAMÂN

A valuable copy of the well known biographical dictionary of Ibn  
Khalikan complete in two separate volumes

The author Ibn Khalikan whose full name is Shamsaddin Abu l  
Abbas Ahmad bin Muhammad bin Ibrahim bin Abi Bakr al Barmaki  
سمى الدين ابو العباس احمد بن محمد بن ابراهيم بن ابي بكر البرمكي  
al Irbili and who was born in Irbil (a town near Mawsil) in A H 608 =  
A D 1211 held the post of Qadi in Egypt and subsequently the post  
of Qadi al Qudat (Chief Justice) in Syria In his old age he devoted  
himself to teaching in the Madrasahs Al Aminiyah and An Najibiyah  
at Damascus where he died in A H 681 = A D 1282 For notices of  
his life see Husn al Muhadarah fol 280<sup>a</sup> Mir at al Janan fol 428<sup>a</sup>  
Tabaqat by Al Isnawi fol 88<sup>b</sup> Tabaqat by Ibn al Mulaqqin fol 60<sup>b</sup>  
Tabaqat al Kubra by As Subki vol VI fol 126 Tabaqat by Ibn  
Qadi Shuhbah fol 97<sup>a</sup> and the introduction of De Slane's transla-  
tion

### Vol I

Beginning —

في مولانا الامام بعد حمد الله الذي نرد بالثناء \*

We are told in the preface that the work treats of the biographies  
of men of all classes except the companions of the Prophet The  
author does not include either the names of the *Tabi in* (the followers  
of the companions of the Prophet) except those worthy of special  
notice The work was commenced in Cairo A H 654 = A D 1256 and  
was completed on Monday the 20th of Jumada II A H 672 =  
A D 1274

For the author's autograph copy of the two volumes see Br

Mus, No 1505, and Bī Mus Suppl No 607 For other copies, see India Office, No 703, Paris No 2050, Cairo, vol v p 174, Goth No 5873, Yekī Jāmī' No 254, Hamidiyah, No 1000, Waliaddin, No 2454, Kopr No 255, Avā Sūfiyah, Nos 2992-2995, Berlin, Nos 9853-9863, and Calcutta Madrasah p 43

The work has been edited and published by F Wustenfeld Gottingen A D 1835-43 and also by M G De Slane, Paris, A D 1838-42 It has been repeatedly printed in Egypt, A H 1275, 1299 and 1310 An English translation by M G De Slane has been published in four vols, London 1843-71

For continuations, abridgments and Persian translation see Hâj Khal, vol vi p 452, and Brock, vol i, p 327

Written in elegant Naskh, within gold, red and blue ruled borders with two separate illuminated frontispieces at the beginning of each part of this volume Foll 98<sup>b</sup>-99<sup>a</sup> blank

The MS has once belonged to Sir Gore Ouseley, who died in A D 1844 See Buckland's Dictionary of Indian Biography p 324

The title-page contains two '*Arddīdah*', the earlier of which is dated A H 1192 = A D 1778 There are also two seals, one of them bearing the name of Mullâ Bâz Khân, the son of Alf Khân dated A H 1162 = A D 1749, and another the name of Muhammad Sibgatal-lâh Khân, dated A H 1182 = A D 1768

## No 650.

fol 270, lines and size same as above

The Same

Vol II

The second volume of the same work, beginning with the life  
 of ابو الهدى بن الهدى بن عبد الله بن مكيول

Written in the same hand as the above

Not dated Probably, 16th century

The last folio contains several '*Arddīdah*', and also a note, which indicates that the present copy was once purchased for the Imperial Library of Delhi in the 21st year of the reign of Shâhjahân (A H 1037-1069 = A D 1628-1659) The note is followed by a seal of the said Emperor, dated A H 1056 = A D 1646

No 651

foll 231 lines 22 size  $7\frac{1}{2} \times 5\frac{1}{2}$   $6 \times 3\frac{1}{2}$ 

مختصر رفات الاعيان

## MUKHTASAR WAFAYÂT AL-A'YÂN

A rare copy of an abridgment of the preceding work by Muḥammad bin Naǧī with the following title —

مختصر كتاب وفات الاعيان و ابناء ابناء الرماة للعالم احمد  
بن حنكل احصاه القبة العالم العائد الورع الراهد نور الدناى محمد بن  
ناحى رحمه الله \*

Haj Khal vol vi pp 452-455 enumerates several abridgments of Ibn Khallikan's Wafayat al A'yan but there is no mention of the present work Brock vol ii p 239 mentions one Muhammad bin Naǧī who flourished in the latter part of the 8th century of the Hijrah but the present work is not included in the list of his compositions

Beginning —

الحمد لله و سلام على عباده الذين اصطفى \*

In the present abridgment numerous notices included in the original work are omitted as are also all quotations from the poetical writings and letters of the subjects of the biographies

The notices are arranged in alphabetical order beginning with بوس بن محمد و منعه and ending with ابراهيم الدناى ابو عمران

The colophon runs as follows —

قال القبة محمد بن ناحى حمهم الله تعالى قال المصنف [ثم]  
الكتاب الذى سمعته وفات الاعيان و ابناء ابناء الرماة بحمد الله تعالى  
يوم الاثنين العسرون من جمادى الاخر سنة ٩٧٢ بالهجرة ر كل  
الفراع من رم هده السنة المباركة ان شاء الله تعالى عقب اول الطهر يوم  
الخميس نامى شهر رجب من سنة ٩٩٩ \*

Written in Naskh mostly without diacritical points Dated Thursday the 8th Rajab A H 999 = A D 1591

Short lacunae are found on foll 45<sup>b</sup> 190<sup>a</sup> and 230



The last folio contains a short extract from كتاب السلوك لدول الملوك , the well-known work of Abû'l-'Abbâs Ahmad bin 'Alî al-Maqrîzî (d A H 845 = A D 1442)

### No. 652.

fol 110 , lines 21-25 , size  $10\frac{1}{2} \times 7\frac{1}{2}$   $7\frac{1}{2} \times 5$

نكت الهميان في نكت العمان

## NUKAT AL-HIMYÂN FÎ NUKAT AL-'UMYÂN.

A biographical dictionary of prominent men who were either born blind or lost their eye-sight and became totally blind, from the beginning of Islâm to the time of the author

Author Salâhaddîn Abû's-Safâ Khalîl bin Aîbak as-Safadî صلاح الدين ابو الصفا خليل بن ايبك الصفي He was born in Safad (a town in the province of Damascus), A H 696 = A D 1296 According to his own statement, his father did not care to educate him, but at the age of twenty he himself applied his mind to study He studied under several renowned scholars, such as يونس بن ابراهيم الدبوسي (d A H 729 = A D 1329), ابي سيد الناس (d A H 734 = A D 1334), ابي نبيه (d A H 768 = A D 1367), ابو حيان محمد بن يوسف (d A H 745 = A D 1344) and يوسف بن عبدالرحمن المري (d A H 742 = A D 1341) Our author soon acquired a considerable knowledge in various branches of learning and became an authority in Arabic literature He was a good calligrapher, and copied about five hundred books He served as a writer in government offices in Egypt and Damascus, and then as Secretary to the Government of Halab He also held the post of the Head-Treasurer (وكيل بيت المال) of Syria He died in A H 764 = A D 1363 For his life, see *Tabaqât al-Kubrâ* by As-Subkî, vol vii fol 136<sup>a</sup>, *Tabaqât* by Ibn Qâdî Shuhbah, fol 153<sup>a</sup>, *Dustûr al-'Ilâm* fol 80<sup>a</sup>, and *Ad-Durâ al-Kâminah*, vol 1, fol 199<sup>a</sup>

Beginning —

الحمد لله الذي لا تدركه الابصار وهو يدرك الانصار \*

In his preface, the author tells us that in the course of preparing the present work he consulted the following three works, in which separate chapters are devoted to accounts of blind men —

1 كتاب المعارف , by Ibn Qutaybah (d A H 276 = A D 889)

2 بلقيح رسوم اهل الاثر by Ibn al Jawzī (d A H 597 = A D 1200)

3 رأس مال الدم by Abul Abbas Ahmad bin Ali bin Banah

The notices are arranged in alphabetical order beginning with بوس بن مسرة الأعمى and ending with استعان الضرر

For another copy of the work of Berlin No 9866 See also Brock. vol II p 32

Written in fair Naskh Foll 1-24 and 105-110 were inserted by محمد بن اسمعيل المنبى in A H 1302 = A D 1884 while the rest of the copy seems to be somewhat older Four fly leaves at the end contain a list of the contents of the work

### No 653

fol 45 lines 27 size 11×7 8×5

[ ذكر الاسماء المذكورين في جامع الامهات ]

[ DIKR AL-ASMĀ' AL-MADKŪRĪN FĪ  
JĀMI' AL-UMMAHĀT ]

Biographical notices of those persons whose name occur in the well known work on the principles of law according to the Maliki School by Ibn Hajib (d A H 646 = A D 1248) entitled *Jamī al Ummahat* also designated *Mukhtasar al Muntaha*

The title of the present work cannot be traced but in the last line the work is described as follows —

وهذا احكامها جمعة من ذكر الاسماء المذكورين في جامع الامهات \*

The author's name Muhammad bin Abdassalam appears in the following imperfect colophon —

فرع منه مولعه مدته محمد بن دد السلام في العوم المداك

الحادى عشر من سوال المداك سنة وحله من العالمين و العاملين \*

The author repeatedly refer to another work of his entitled *عنه الراعي في تصحيح اس الحاح* (see foll 23<sup>b</sup> and 43<sup>b</sup>) which cannot be traced anywhere The latest authority quoted is Abdarrahim bin al Husain bin al Iraq who was born in Egypt A H 725 = A D 1325 and died at Cairo in A H 806 = A D 1404 Al Iraqi was a teacher of the author and was still alive when the present work was under compilation as appears from the following quotation (fol 38<sup>b</sup>) —

و اما الدمشي ورجل من ابناء السام كذا احب سوالي شيخنا حامط  
 الوقت ابو الفصل عدد الرحيم بن الحسن بن العزالي قال رضى الله عنه  
 الاثر المذكور مدح و معيب وليس فيه انه قتله حرابه و الحديدي رواه  
 البيهقي في سنده الكوفي و في الاختلافات من طريق الشافعي انتهى  
 كلام شيخنا ادام الله المفع به \*

For Al-Ilâqî's life and works, see Al-Qabasat-Hawâ vol 1 fol 102<sup>b</sup>, Tabaqât by Ibn Qâdî Shuhbah fol 187<sup>b</sup> Tâj at-Tabaqât vol 1x fol 76<sup>b</sup> and Brock, vol II p 65

Beginning —

الحمد لله حمدا يوافي دمه و يكافى مریده . و بعد مدة اوراق  
 تخلص ذكر سيي مما تدر الاطلاع على من مواليده الاسماء الاعلام المذكورين  
 في مختصر العروى المسبح انعم انى عمرو ابن الحاح و وقاتهم و اعمارهم  
 و بلادهم و سيوجهم . . من تصانفهم و مناصبهم التى اسروها بافلا ذلك  
 من مدارك العامى عناص وعدرها من التواريخ المسهورة كتاريخ بغداد  
 و دمشق و كتاب الخط الذهبي وغير ذلك الخ \*

It is much to be regretted that the top corner of the last folio has been torn off, since it would appear to have contained information regarding the author's visit to the tomb of Ibn Hâjib at Alexandria as well as the date of compilation of the present work etc

The work is arranged under the following main headings —

- 1 The Prophets, Muhammad, Abraham, and Christ fol 1<sup>a</sup>
- 2 The four Caliphs, fol 3<sup>a</sup>
- 3 The companions of the Prophet, fol 5<sup>b</sup>
- 4 The followers of the companions of the Prophet, fol 12<sup>a</sup>
- 5 The contemporaries and pupils of Imâm Mâlik, fol 20<sup>a</sup>
- 6 The eminent doctors of the Mâlikî school and other learned men, fol 24<sup>b</sup>
- 7 A *Fasl* dealing with names of persons and titles of the books referred to in the Jâmi' al-Ummahât with regard to the authenticity of which there is some doubt, fol 36<sup>a</sup>
- 8 A biographical account of 'Usmân bin 'Umar, called Ibn Hâjib the author of the Jâmi' al-Ummahât, fol 43<sup>b</sup>

In a note at the end, the scribe (موسى بن عثمان بن عبد الرحمن) says that the present copy was transcribed from the (الدحمي المالكي)

author's autograph copy and collated with the same in A H 899 = A D 1494. Written in clear Arabic Na'li b with the headings which are repeated as marginal headings in red. There are numerous gaps and lacunae throughout.

## No 654

fol. 320 lines 27 size  $10\frac{1}{4} \times 7\frac{1}{4}$   $7 \times 4\frac{1}{4}$

الدر الكامنة في آصال البائنه المامنه

AD-DURAR AL-KÂMINAH FÎ A'YÂN  
AL-MÎ'AT AS-SÂMINAH

A comprehensive biographical dictionary of learned and eminent men who lived in the 8th century of the Hijrah complete in two separate volumes.

Author Shihabaddîn Ahmad bin 'Alî bin Muhammad known as Ibn Hajar al-'Asqalanî مہد علی بن محمد المعروف بابن ہجر الاسقلانی (d. A H 852 = A D 1449). See Lib Cat vol. 1 part 1 No 159.

## Vol I

Beginning —

الحمد لله الذي يحيى ويميت وله اختلاف اللؤلؤ والذهب  
اما بعد فهذا يعلى مقصد جمع فيه تراجم من كان في المائة الدامنه  
من الهجرة الميمونه من ابتداء سنة احدى وسبعمائه الى اخر سنة ثمانى  
مائة من الاعيان والعلماء والملوك والامراء والكاتب والوزراء والادب  
والسعراء الخ \*

The biographical notices are arranged in strict alphabetical order beginning with ابراهيم بن احمد بن ابراهيم بن عبد الله بن عبد المنعم العلوى. The present volume ends with عطيه بن الرباعى المكنى بن اسمعيل بن عبد الوهاب بن محمد بن عطيه بن المسلم بن رجا اللخمي الاسكندراني.

We are told at the end of the second volume that the author completed this work in its original form in A H 830 = A D 1426 but that he went on adding to it down to A H 837 = A D 1433. Even then however he had not completely carried out his plan having still unutilized material for supplementary notices.

The sources, on which the work is based, are fully described in Br Mus Suppl, No 613 For other copies, see Paris, No 2077, Cairo, vol v, p 53, Waliaddîn, No 2417, Wien No 1172 Bûhârî No 271, and Râmpûr, p 635 See also Brock vol ii, p 70, and Hâj Khal vol iii, p 217

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### No. 655.

fol 354, lines and size same as above

The Same

Vol II

The second volume of the same work, beginning with علي بن ابراهيم بن اسد المصري الحنفي and ending with يونس التوروري

Both volumes are dated, A H 1313 = 1 D 1896, and were transcribed by 'Ali bin Muhammad ar-Rifâ'î in Haidarâbâd, at the instance of the founder of the library

Written in fair Naskh, with numerous gaps and short lacunae marked with the words بيأس في الأصل, within double red-ruled borders The headings are in red

A list of the contents is prefixed to each volume

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### No 656.

fol 158, lines 29, size  $6\frac{1}{2} \times 4\frac{1}{2}$ ,  $5\frac{1}{2} \times 3\frac{1}{2}$ .

دسور الاعلام بمعرفة الاعلام

### DUSTÛR AL-I'LÂM BIMA'RIFAT AL-A'LÂM.

A most concise biographical dictionary of saints, Sûfis, traditionists, jurists, poets, writers, kings, Amîrs and other eminent men from the first year of the Hıjrah down to the beginning of the twelfth century

The work was originally compiled by Jamâladdîn Muḥammad bin 'Umar bin Muḥammad bin Ahmad at-Tamîmî at-Tûnisî, commonly called Ibn 'Azam محمد بن عمر بن محمد بن احمد التومسي السهراسي, but subsequently additions to it were made by the following scholars —

1 Qutbaddin Muhammad bin Ahmad al Makkī an Nahrawahī (*d* A H 990 = A D 1582) For his life and works see Brock vol II p 381 and an Nur as Safir fol 194<sup>b</sup>

2 Zamaddin bin Muhammad bin Ahmad al Basrawī (*d* A H 1102 = A D 1691) For his life and works see Taj at Tabaqat Mujallad XII part 1 fol 7<sup>b</sup> Silk ad Durar vol II p 120 and the present work fol 19<sup>b</sup>

3 Ibrahim bin Muhammad bin Hamuladdin Muhammad bin Hamzah al Husamī (*d* A H 1120 = A D 1708) For his life and works see Silk ad Durar vol I p 22 and Taj at Tabaqat Mujallad XII part 1 fol 222<sup>b</sup>

4 Ibrahim bin Sulaiman al Jinīnī (*d* A H 1108 = A D 1696) For his life and works see Silk ad Durar vol I p 6 and Taj at Tabaqat Mujallad XII part 1 fol 49<sup>b</sup>

The author of the original work Ibn Azam was born in Tunis A H 816 = A D 1413 He left Tunis for Egypt in A H 837 = A D 1433 and attended the lectures of Umar al Baslaqunī (*d* A H 842 = A D 1438) and other eminent Ulama In A H 840 = A D 1436 he made a pilgrimage to Haramain and for a long time stayed at Medina where he studied Hadīṣ under Sirajaddin Umar bin Muhammad al Kazarunī (*d* A H 865 = A D 1461 see Al Qabas al Hawī vol II fol 167) In A H 847 = A D 1443 he came back to Egypt and studied Hadīṣ under the celebrated traditionist Ibn Hajar al Asqalanī (*d* A H 852 = A D 1449) He also visited several towns of Syria and Palestine In A H 849 = A D 1446 he revisited Mecca and settled there permanently

Besides the present work and those mentioned in Brock vol II p 173 the following compilations of the author are enumerated in the Mu jam of Ibn Fahd fol 248<sup>b</sup> —

- 1 الكتاب الكامل من وفات اعيان الناس و الناسة و النامة
- 2 الراى على الحقيقة بوفات الخليفة
- 3 غريب المطالب السابعة بوفات اعيان الناس

The author's main business was copying books and selling them especially the more popular books of Shaikh Muhiyaddin Ibn al Arabī (*d* A H 638 = A D 1240) The author died at Mecca A H 891 = A D 1486 For full details of his life see Mu jam of Ibn Fahd fol 248<sup>b</sup>

Beginning —

الحمد لله الذى نعرف بما ليس لعنة العرة و العدة الح

The work is arranged in alphabetical order the notices under each letter being classified according to the following five *Qism* —

- 1 الأول في من استهر باسم كمالك و الحديد و الحجاج
- 2 الثاني فيمن استهر بكنية كاني الاسود واني داود واني بهام
- 3 الثالث فيمن استهر بسبب او سبب او لقب كالخوهرى و الكرى و  
فطرب و كراع الدمل \*
- 4 الرابع فيمن استهر بالنس كاني العربي و انس الاكفاني
- 5 الخامس فيمن استهر بصاحب كصاحب الكتاك العاني و البلدان  
العايد \*

For another copy of the work, cf Berlin, No 9876 See also Hâj Khal, vol iii, p 225, and Brock vol ii p 173

Written in fair Naskh, with the headings in red Dated ٨١١  
1123 = A D 1711 Slightly damp-stained

Scribe محمد بن عبد اللطيف الحسني

There are two notes on the title-page, the first of which contains a very short biographical sketch of our author, 'extracted from *Ṣakhâwî's Ad-Daw' al-Lâmi*', and the second, a biographical notice of Hamzah bin Ahmad al-Husainî (d. ٨٧٤ = A D 1469)

The MS was presented to the library by Dr 'Azîmaddîn Ahmad of Patna city (in the name of his brother the late Hakîm Fahîmaddîn Ahmad)

### No. 657.

fol 160, lines 25, size  $7 \times 5\frac{1}{4}$ ,  $5 \times 2\frac{1}{8}$

العيس الكاوي لعرضوء السكاوي

## AL-QABAS AL-HÂWÎ LIGURARI DAW' AS-SAKHÂWÎ.

An abridgment of As-Sakhâwî's *Ad-Daw' al-Lâmi Fî A'yân al-Qarn at-Tâsi*, a work containing biographical notices of eminent scholars, who flourished in the 9th century of the Hijrah, complete in two separate volumes

Author of the abridgment Zaimaddîn Abû Hafs 'Umar bin Ahmad bin 'Alî bin Mahmûd ash-Shammâ' al-Asarî ash-Shâfi'î al-Halabî ريس الدين ابو حفص عمر بن احمد بن علي بن محمود السماع الابري

السيد الحلى He was born in A.H. 880 = A.D. 147, and died in A.H. 936 = A.D. 1529. See *Du tur al Ilam* fol. 73. *Haj Iyhal* vol. iv p. 122 and *Brook* vol. ii p. 304.

## Vol. I

## Beginning —

الحمد لله الذي في احوال ما من عدة ابي اقتغا ابن اصل عدة الخ \*

In his preface the author after dwelling on the importance of biographical works tells us that in A.H. 927 = A.D. 1521 he received a copy of *Id Daur al Lami* from Jarallah al Makki (d. A.H. 941 = A.D. 1527). Some years previously viz. in A.H. 916 = A.D. 1510 he tells us that he had requested Jarallah's father Izzaddin Abd al Aziz (d. A.H. 921 = A.D. 1515) to show him the afore said book but Izzaddin refused to do so on the ground that some of the notices in the book contained disparaging remarks which ought not to be made public. This statement of Izzaddin drew our author's attention to the contents of the work which he perused carefully and found to consist of the following four classes of entries —

- I Lives of those scholars who are praised for their vast learning and excellent character
- II Lives of those scholars whose learning is said to be limited
- III Shorter notices of scholars who are referred to disparagingly
- IV Shorter notices of persons of quite ordinary merits not worthy of the attention of the biographer

He then goes on to say that in the present abridgment he has omitted the unpleasant remarks found in the original and has added useful information from other sources such as the work of biography of Jalaladdin as Suyuti (probably the *Buḡyat al Wuḡat*) Izzaddin Ibn Fahd al Makki's *al Mu jam* and Jarallah bin Izzaddin's *al Mu jam*. The symbols used to distinguish these additions are defined, thus —

والعلم اني اذا نقلت كلام صاحب الاصل على الترجمة ترجمته قلت  
ابهي بحروفه والا قلت انتهى ملخصا ثم ان كان المترجم من مسانعي  
الدين احدث عنهم ذكر في ما وقع لي معه وما ردت في الترجمة من كلام  
شعبتي العلامة خلال الدين السبوطي او من معهم شيعتي المتكلمين عزالدين  
بن هبة المكي وكذا من معهم ولده صاحبنا المحدث بحرف الدين حبه الله  
حيث اقول قال شيخنا فالمراد الاول او قال شيخنا فالتاني المعول او قال  
التالي جعله من الاحبار ورنما صرحنا باسمهم و الاول لمراعاة الاختصاص \*



The author of the abridgment states further that he has also supplied the dates of the death of those persons, who died after the compilation of the original work

The work is arranged in alphabetical order beginning with ابراهيم  
The present volume ends with the account  
of عمر بن حنبل ابن العرس الكندي

The present MS was transcribed from the author's autograph copy, as stated in the following note at the end —

هذا اخر ما وجدته بخط مؤلفه ..... و كتبه بده عبدالرزاق بن  
محمود الحريزي الحنكلى السامعى العادري ..... و كان العراق ليلة  
الجمعة بعد العشاء الاخرة اول النصف الثانى من حمادى الاولى سنة  
اربعة عشرة و الف هجرية \*

Biographical notices of the following three scholars (who do not find a place in the work) are added from other sources, in a different hand, in the margins of foll 51<sup>b</sup>, 58<sup>b</sup>, and 155<sup>b</sup> respectively —

1 Shihâbaddîn Ahmad bin Muhammad bin 'Uṣmân al-Khalîlî  
al-Qudsî (*d* A H 805 = A D 1402), extracted from Al-ʿUns al-Jalîl

2 Shihâbaddîn Ahmad al-Ramlî (*d* A H 957 = A D. 1550), ex-  
tracted from the Nuskhat al-Wujûd

3 Sâ'inaddîn 'Alî al-Isfahânî (*d* A H 835 = A D 1432) No  
reference is given for this notice

## No. 658.

foll 130 lines and size same as above

The Same

Vol II

The second volume of the preceding work, beginning with عمر بن  
رسالة البلقنى

A note by the scribe in the margin of the last folio runs thus —

اقول و بالله التوفيق هذا اخر ما وجدت و كتبه بده من المسودة بخط  
المؤلف رحمه الله فكتبتها و ارجو الله سبحانه ان يمن علينا باتمامه كما من  
بانتدائه لان المؤلف رحمه الله تعالى لم يكمل المصنفه لكن المسودة تامة  
بخطه \*

The present copy is defective after fol 121 and the notices (arranged alphabetically under proper names) are wanting after the account of Musa bin Ahmad as Subkī as are also parts of that portion of the work dealing with the kunyahs. Four folios 122 to 125<sup>b</sup> apparently meant for the insertion of notices are left blank.

Both volumes are written in fair Naskh with lacunae and gaps in many places. The headings which are also repeated in the margins are in red. Dated A H 1023 = A D 1614

Scribe عبدالرحمن بن احمد العجری الحلبي

Short notices from other sources of the following eminent learned men are written in a different hand in the margins of foli 22<sup>b</sup> 55<sup>a</sup> 87<sup>b</sup> 119 119<sup>b</sup> 122 and 125<sup>b</sup> respectively —

1 Shamsaddin Muhammad bin Ibrahim ash Shirwani (d A H 873 = A D 1468) from the Tarikh Ibn Iyas

2 Muhammad bin Hasan bin Ali al Baijuri (d A H 822 = A D 1419) No reference is given for this notice

3 As Sayyid ash Sharif al Jurjani (d A H 838 = A D 1435) from the Matla as Sa dain

4 Muhammad Fasihaddin (d A H 837 = A D 1434) from the Matla as Sa dain

5 Muhammad Fasihaddin an Nizami (d A H 919 = A D 1513) from the Habib as Sivar

6 Sa daddin Mas ud at Taftizani (d A H 916 = A D 1510) from the Habib as Sivar

7 Abu Bakr bin Abdallah al A'idarus (d A H 914 = A D 1508) from the Tarikh al Yaman

### No 659

foli 245 lines 23 size  $10\frac{1}{4} \times 6\frac{1}{4}$   $7\frac{1}{4} \times 4\frac{1}{4}$

المور السافر في احمار العرن العاسر

## AN-NŪR AS-SÂFIR FÎ AKHBAR AL-QARN AL-ÂSHIR

A work containing biographical notices of eminent scholars and Sufis of the 10th century of the Hijrah arranged chronologically

Author Mubiyaddin Abu Bakr Abdalqadir bin Shaikh bin Abdallah bin Shaikh bin Abdallah bin al A'idarus al Alawi معي الدين ابو بكر عند الفارسين بن عبد الله بن سنج بن سعد الله بن العبدروس العلوي The author who belonged to the well known Al A'idarus

family of Yaman, was born at Ahmadâbâd (Gujarât) on Thursday, the 20th Rabî' I, A H 978 = A D 1570. He gives us his autobiography in the present work (fol 170<sup>a</sup>-175<sup>a</sup>), and in the list of his works contained therein we may note the following, besides those mentioned in Brock, vol II, p 419 —

1 الحدائق الحصرة في 2 , العدو حاب القدوسه في الحروفه العدروسه  
 3 , سيرة النبي عليه السلام و امكانه العسرة  
 4 , السرف  
 5 , الحواسي الرسيقه علي العروة الودعه  
 6 , عقد الآل بعصائل  
 7 , الجوهر المتلالي في كلام السيج عدد الله في العرالي  
 8 , الآل  
 9 , خدمه السادة بنى علوى  
 10 , شرح على قصده السبح ابى العدروس  
 11 , المستقص  
 12 , المستقص  
 13 , انكاف احوان الصفاء بسرح تحفة العرفاء  
 في منافع الولي عمر بن محمد حسن

He died at Ahmadâbâd in A H 1038 = A D 1628. See 'Iqd al-Jawâhir, fol 124<sup>a</sup>, Khulâsat al-Asar, vol II, p 440, Tâj at-Tabaqât, vol XI, fol 71<sup>a</sup>, Al-Mashra' ar-Rawî, vol II, part I, fol 283<sup>b</sup>

Beginning —

الحمد لله رب العالمين ..... وبعد فهذا المودح لطيف و عدوان شريف  
 ذكرته فيه و مات من طعرب بتاريخ وفاته ممن مات في هذا القرن الذي  
 اوله احدى و تسعمائه حتم بالهكسدي من ساير العلماء و الصلحاء الخ \*

The work was completed at Ahmadâbâd on the 12th Rabî' II, A H 1012 = A D 1603, as stated in the following colophon —

وقع العراع من تالف هذا التاريخ اللطيف في يوم الجمعة ناسي  
 عسر شهر ربيع الثاني سنة احدى عسر بعد الالف \*

For other copies see Br Mus, No 937, Bûhâr, No 273, and Râmpûr, p 650. See also Brock, vol II, p 418, and Hâj Khal, vol VI, p 392

Written in fair Naskh, within red and blue ruled borders. Dated, A H 1113 = A D 1702

Scribe محمد بن علي الهدوان باعلوى

The title-page contains a short biographical notice of the author, extracted from 'Iqd al-Jawâhir wa'd-Durar of Ash-Shillî

The title-page also contains a seal and signature of one Muhammad bin 'Abdallâh al-Lahîdî al-Ahmadî al-Ansârî ash-Shâfi'î, dated A H 1122 = A D 1710. There is also a note by 'Abdallâh bin Sayyid

Aḍarus bin Alī bin Abī Bakr al Alawī al Husainī who tells us that he purchased the pre ent MS at Shahjahanabad (Delhī) on the 20th Rabi I A H 1150 = A D 1737

No 660

fol 267 line 21 size 9½ × 6½ 7½ × 4½

عن الخواصر الدرر في احبار القرن العاشر

**‘IQD AL-JAWAHIR WA’D-DURAR FĪ  
AKHBĀR AL-QARN AL-HĀDĪ  
‘ASHAR**

A work containing biographical notices of eminent scholars of the 11th century of the Hīrah from A H 1001 to A H 1093 arranged chronologically

Author Jamāladdīn Abu Alawī Muhammad bin Abī Bakr bin Ahmad a h Shūlī al Hadramī ابو علوی محمد بن ابی بکر بن احمد السلی He was born at Tarīm (a town in the province of Hadramaut) in the middle of Shahān A H 1030 = A D 1621 He studied under his father and several other distinguished scholars After finishing his education he visited India and then made a pilgrimage to Haramain In A H 1072 – A D 1661 he accepted the post of professor in the Madrasah attached to the holy mosque of Mecca but he served only a few years and then resigned on account of ill health

Besides the present work and that mentioned in Brock vol ii p 383 the following works of the author are enumerated in the Iḥūlasat al Aṣar (vol iii p 336) —

رساله فی القنطر 3 رساله فی علم المنافع 2 رساله فی علم المحب 1  
رساله فی معرفه ابناء المطالع واحدا 5 رساله فی معرفه ظل الال 4  
المدح المکة 8 شرح جمع الخواصر للسوطی 7 رساله فی الاصولات 6  
\* شرح مختصر الرشد

He died at Mecca in A H 1093 = A D 1682 See Iḥūlasat al Aṣar vol iii p 336 and Taj at Ibaqat vol xi fol 249<sup>b</sup>

Beginning —

الحمد لله الذي اسأ المرحود اب بذرته الخ \*

For other copies see Br Mus No 938 and Rampur p 641  
See also Brock vol ii p 383.

Written in ordinary Naskh, with many lacunæ and blank spaces  
Dated, A H 1313 = A D 1895

Scribe عبد الله بن صالح بن عذود

No. 661.

fol 279, lines 23, size  $13\frac{1}{4} \times 9\frac{1}{2}$ ,  $6\frac{1}{4} \times 5\frac{1}{2}$

خلاصة الأثر في أعيان القرن الحادي عشر

# KHULĀSAT AL-ASAR FĪ A'YĀN AL-QARN AL-HĀDĪ 'ASHAR.

A well-known biographical dictionary of learned and holy men, who lived in the 11th century of the Hīrah, complete in four volumes

Author Muhammad Amīn bin Fadlallah al-Muhibbī محمد امين  
بن فضل الله المحبى He was born in Damascus, A H 1061 = A D 1651  
He studied under his father and several other eminent scholars  
After finishing his education he made a pilgrimage to Haramain,  
and also visited several places in Asia Minor and Egypt Subse-  
quently, he came back to Damascus, where he served as a professor  
in the Madrasah Al-Amīniyah Our author wrote several books,  
which won general appreciation Besides the present work, and those  
mentioned in Brock, vol II, p 293, the following compositions of the  
author are enumerated in the Silkad-Durar, vol IV, p 86 —

3, كتاب امالي 2, قصد السبل فيما في لغة العرب من الدحل 1  
القاموس علي القاموس

Our author died in Damascus, A H 1111 = A D 1699 See Silk  
'ad-Durar, vol IV, p 86, and Tâj at-Tabaqât, vol XII, part I, fol 66<sup>b</sup>

## Vol I

Beginning —

يا من احصي ناطعه الخلائى عددا الخ \*

The present volume ends with the account of الحسن بن ابي بكر بن  
سالم بن عبد الله بن عبد الرحمن السقا

Copies Berlin, No 9893, Ref, No 369, Paris, No 2083,  
Wien No 1192, Br Mus, Nos 1304/5 and 1648 See also Brock,  
vol II, p 293

The work was edited and published by Mustafâ al-Wahbî in  
Egypt A H 1284

## No 662

foli 276 lines and size same as above

The Same

Vol II

The second volume of the same work beginning with حسن بن موسى  
and ending with الهذيل عبد الكريم

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## No 663

foli 278 lines and size same as above

The Same

Vol III

The third volume of the same work beginning with عبد الكريم بن  
محمد بن عبد الرحمن بن محمد قاضي العسكر and ending with سنن

---

## No 664

foli 301 lines and size same as above

The Same

Vol IV

The fourth volume of the same work beginning with محمد بن يوسف  
الرحي القدسي and ending with عبد العزيز الهذلي

Written in ordinary Naskh It is to be observed that the editor's note at the end of the printed edition (A H 1284 = A D 1867) is copied verbatim at the end of the present volume indicating that all these volumes were copied from the printed edition All are in the same hand

No. 665.

foll 320, lines 26-30, size  $14\frac{1}{2} \times 9\frac{1}{2}$ ,  $13 \times 8\frac{1}{2}$ 

تاج الطبقات

## TÂJ AT-TABAQÂT.

A reliable and comprehensive work, of which the present is believed to be a unique copy, comprising biographical notices of the Prophet Muhammad, companions of the Prophet, saints, Sûfis and eminent scholars, from the beginning of the Hijrah era up to the end of the 12th century, arranged chronologically

Author Muhammad Amîn bin Muhammad as-Sâlih an-Naqshbandî al-Kurdî al-Ayyûbî محمد أمين بن محمد الصالح النقشبندی الكردي الأيوبي. Our author traces his genealogy from Sultân Salâhaddîn Yûsuf al-Ayyûbî, the celebrated Saladin (A H 564-589 = A D 1169-1193). He also mentions that Hasan bin Mûsâ al-Kurdî al-Bânî, of whom he gives a biographical notice (*Mujallad* xii, part ii, fol 385), was one of his ancestors. This Hasan bin Mûsâ who was the author of several works, died in A H 1148 = A D 1735. See Brock, vol ii, p 345.

Details of the author's life and the exact date of his death are wanting, but, from the colophon of the last *Mujallad* (No 686 below), it appears that he lived up to the end of the 13th century of the Hijrah, as he finished the compilation of the said *Mujallad* in A H 1299 = A D 1882, and was still thinking of compiling another *Mujallad*, comprising biographies of the 13th century A H.

The full title of the work, as given in the preface, is as follows — تاج طبقات الاولياء العارفين والعلماء العاملين

Vol I, part 1

Beginning —

الحمد لله المدبر باسمه الاسمي المختص بالملك الاعز الاحمى

البحر \*

In his preface the author tells us that he had been very fond of literary pursuits from his early youth, and previous to the present compilation had written the following works —

1 A treatise on the science of agriculture entitled رعيب الطالب في حساب اهل الناحية والاراعى

2 An astrological work entitled *قوة الحساب في احراج صغر الانسان*

3 An Arabic translation of a Turkish work entitled *اصحاح الحساب في ترجمه الحسابات*

4 An Arabic translation of another Turkish work entitled *ترجمه صاحب نامه اميرازيليه* being an account of Abdarraḥman Afندی's journey to Brazil (South America)

5 A daily note book or *ساعة*

He tells us further that he was actually engaged in the compilation of a detailed work on Sufism and had already completed more than four volumes when he was one day inspired in a dream to compile the present work. At first he hesitated to take up such a difficult task owing to the want of materials but fortunately when he was staying at Mecca he found there many useful books suitable for his purpose. He enumerates the following works as his authorities —

1 *Al Iṭṭibāḥ* by Ibn Abdalḥarr (No 692 below)

2 *Al Isabah* by Ibn Hajar al Asqalanī (717 below)

3 *Usd al Ṭibāḥ* by Izzaddīn Ibn al Asir (No 702 below)

4 *Tabaqat al Kubra* by As Suyūṭī (d A H 911 = A D 1500)

5 *Silk ad Durar* by Muhammad Khaliḥ al Murādī (d A H 1206 = A D 1791)

6 *Khulṣat al Asar* by Al Muḥibbī (No 661 above)

7 *An Nur as Sifir* by Abdal Qādir al Alawī (No 609 above)

8 *Id Daw al Lamī* by As Saḍḥawī (d A H 902 = A D 1497)

9 *Ad Durar al Kamīnah* by Ibn Hajar al Asqalanī (No 654 above)

10 *Lawaqih al Anuar* by Aḥ Shāranī (No 753 below)

11 *Al Jawahir al Muḥiyah* by Muḥiyaddīn al Qurashī (No 758 below)

12 *Tabaqat an Nahuṣayn* by As Suyūṭī (No 788 below)

13 *Nafat al Uns* by Abdarraḥman Jamī (d A H 898 = A D 1492)

14 *Ar Risalat al Qushayriyah* by Abul Qāsim al Qushayrī (d A H 460 = A D 1074)

15 *Sharḥ ar Risalat al Qushayriyah* by Zakariyā al Ansarī (d A H 926 = A D 1520)

16 *Ash Shāqā'iq an Nuṣmaniyah* by Tashīl uprizadah (d A H 968 = A D 1560)

17 *Dail ash Shāqā'iq an Nuṣmaniyah* by \*Ashīq Bībā (d A H 979 = A D 1571)

18 *Nafḥ at Tib* by Al Maqqarī (d A H 1041 = A D 1632)

19 *Tabaqat al Hanabīyah* by Ibn Rajab (No 779 below)



- 20 *As Sukub al-Wâbīlah*, by An-Najdī (No 785 below)
- 21 *Tabaqât ash-Shâfi'îyah*
- 22 *Tabaqât al-Huffâz*, by Ad-Dahabî (No 707 below)
- 23 *At-Târikh al-Kâmil*; by Ibn al-Asî (d A H 630 = A D 1232)
- 24 *Wafayât-al-A'yân*, by Ibn K̲halīkân (No 649 above)
- 25 *Subhat al-Manjan*, by Âzâd Bilgîâmî (No 810 below)
- 26 *Al-Jbâr ad-Duwal* by Ahmad al-Qarâmânî (d A H 1019 = A D 1611)
- 27 *Târikh Hamât* (see Hâj K̲hal, vol II, p 127)
- 28 *'Aḡ'ib al-Âsâr*, by Al-Jabartî (d A H 1240 = A D 1825)
- 29 *Kitâb al-Khitat wal-Âsâr*, by Al-Maqrîzî (d A H 845 = A D 1442)
- 30 *Sharih al-Mawâhib al-Ladunîyah* by Az-Zaiqânî (d A H 1122 = A D 1710)
- 31 *Kitâb as-Silah*, by Ibn Bashkuwâl al-Qurtubî (d A H 578 = A D 1183)
- 32 *Takmilat as-Silah*, by Ibn al-'Abbâr al-Qudâ'î (d A H 658 = A D 1260)
- 33 *Al-Ihâtah fî Târikh Ġarnâtah*, by Ibn al-K̲hatīb al-Qurtubî (d A H 776 = A D 1374)
- 34 *Mal' al-'Aibah*, by Ibn Rushaid al-Fihîî (d A H 721 = A D 1321)
- 35 *Tabaqât al-Qurrâ'* by Ad-Dahabî (No 757 below)
- 36 *Inba' al-Ġumr bi' Abnâ' al-Umr*, by Ibn Hajar al-'Asqalânî (d A H 852 = A D 1449)
- 37 *Al-Kawakib ad-Durriyah* by 'Abdarra'ûf al-Munâwî (d A H 1031 = A D 1622)

The entire work is divided into twelve *Mujallad*, each treating of a century, and most of these are subdivided into several parts. The present part of the first *Mujallad* embraces the period from the first to the fourteenth and the earlier months of the fifteenth year of the Hīrah.

Beginning with the account of محمد بن عبد الله بن عبد المطلب and ending with that of امام الائمة واسرف عدة الامم سيدنا بول بن الحارث

The colophon at the end of the last *Mujallad* suggests that all the volumes are in the author's own handwriting.

A table of contents, drawn up by one Muhammad bin 'Abdallâh al-Mansûî, is prefixed to each part.

## No 666

fol 340 lines and size same as above

The Same

Vol I part 2

The second part of the first *Mujallad* embracing the period extending from the later months of the 10th up to the end of the 44th year of the Hijrah

Beginning with the account of *عنه بن أبي سعيد* and ending with that of *عنه بن أبي سعيد*

---

## No 667

fol 340 lines and size same as above

The Same

Vol I part 3

The third part of the first *Mujallad* embracing the period extending from A H 45 to the earlier months of A H 67

Beginning with the account of *عنه بن مسعود* and ending with that of *أحلف بن وس*

---

## No 668

fol 307 lines and size same as above

The Same

Vol I part 4

The fourth part of the first *Mujallad* embracing the period extending from the later months of A H 67 up to the end of A H 100

Beginning with the account of *عنه بن حاتم الطائي* and ending with that of *عنه بن مومل*

## No. 669.

fol 356, lines and size same as above

The Same

Vol II, part 1

The first part of the second *Mujallad*, embracing the period extending from A H 101 up to the end of A H 150

Beginning with the account of سيدنا عمر بن عبد العزيز and ending with that of الامام الاعظم الدعيان بن نابت بن الدعيان ابو حبيبه

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## No. 670.

fol 220, lines and size same as above

The Same

Vol II, part 2

The second part of the second *Mujallad*, embracing the period extending from A H 151 up to the earlier months of A H 178

Beginning with the account of السيد محمد بن اسحاق and ending with that of السيد ابو علي بن عبد الله الكوفي

---

## No 671.

fol 257, lines and size same as above

The Same

Vol II, part 3

The third part of the second *Mujallad*, embracing the period extending from the later months of A H 178 up to the end of A H 200

Beginning with the account of السيد ابو سليمان المصري and ending with that of ابو سلمة سنار بن حاتم المصري

## No 672

fol 350 lines and size same as above

The Same

Vol III part 1

The first part of the third *Mujallad* embracing the period extending from A H 201 up to the earlier months of A H 245

Beginning with the account of السبع حبس بن الوليد بن حبس and ending with that of السبع ابو الفس بن ابراهيم

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## No 673

fol 349 lines and size same as above

The Same

Vol III part 2

The second part of the third *Mujallad* embracing the period extending from the later months of A H 24 , up to the end of A H 300

Beginning with the account of السبع ابو نواب عمكر بن حمص النخعي and ending with that of السبع محمد بن الفضل بن اسحاق ابو سعيد البزازي

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## No 674

fol 340 lines and size same as above

The Same

Vol IV part 1

The first part of the fourth *Mujallad* embracing the period extending from A H 301 up to the earlier months of A H 345

Beginning with the account of السبع احمد بن اسحاق الحميري and ending with that of السبع محمد بن حبس بن امية بن عمرو

---



## No 678

fol 332 lines and size same as above

The Same

Vol VI part 2

The second part of the sixth *Mujallad* embracing the period extending from the later months of A H 558 up to the end of the sixth century

Beginning with the account of السنج على بن مخلد بن الحسن بن السنج ابو الفدوح اسعد بن ابي of and ending with that of السنج اصائل محمود بن حلف بن احمد العجلي

## No 679

fol 240 lines and size same as above

The Same

Vol VII part 1

The first part of the seventh *Mujallad* embracing the period extending from A H 601 up to the earlier months of A H 658

Beginning with the account of السنج محمد بن عدد العرر بن حلف of and ending abruptly in the middle of the life of السنج محمد بن احمد بن عدد الله بن عيسى بن ابي الرجال احمد بن علي الدويني

## No 680

fol 222 lines and size same as above

The Same

Vol VII part 2

The second part of the seventh *Mujallad* embracing the period extending from the earlier months of A H 658 up to the end of A H 700

Beginning at the point where the previous part ends in the account of السنج محمد بن احمد بن عدد الله بن عيسى الدويني and breaking off abruptly in the middle of the account of السنج عدد الوهاب بن عمر الرعابي

It may be noticed here that the account of السنج عدد الوهاب الرعابي remains unfinished

## No. 681.

fol 301, lines and size same as above

The Same

Vol VIII

The eighth *Mujallad*, comprising the biographies of those who lived in the 8th century

Beginning with *أحمد بن عبد الرحيم الدمشقي* and ending with *طاهر الدين الكلوني*

---

## No. 682.

fol 359, lines and size same as above

The Same

Vol IX

The ninth *Mujallad* of the same work, containing the lives of those who lived in the 9th century

Beginning with the account of *الشيخ علي بن سيدى القطب الا واحد* and ending with that of *الشيخ محمد بن ابي بكر بن عبد الرحمن*

---

## No. 683.

fol 302, lines and size same as above

The Same

Vol X.

The tenth *Mujallad* of the same work, embracing the period extending from A H 901 to A H 985

It may be noticed that no account of the years A H 986 to 1000 is found in the present copy

Beginning with the account of *محمد بن عمر بن محمد بن ثابت الدروسي* and ending with that of *حامد بن محمد السهراسي السنجي دورور*

## No 684

fol 275 lines and size same as above

The Same

Vol XI

The eleventh *Mujallad* containing biographies of those who flourished in the 11th century

Beginning with the account of السبع اسماعيل بن عبد الحق بن محمد  
السبع محمد بن ابي السرور محمد بن and ending with that of الحكاري  
سلطان الحنبلي

## No 685

fol 320 lines and size same as above

The Same

Vol XII part 1

The first part of the twelfth *Mujallad* embracing the period extending from A H 1101 up to the earlier months of A H 1152

Beginning with the account of برهان الدين السبع ابراهيم بن العمالي  
السبع ابراهيم بن محمد المعروف ابن سفر الحنبلي and ending with that of

## No 686

fol 377 lines and size same as above

The Same

Vol XII part 2

The second part of the twelfth *Mujallad* embracing the period extending from the later months of A H 1152 up to the end of the 12th century

Beginning with the account of السبع عمر بن يوسف الحنبلي القرامشي  
نعم الدين بن صالح بن احمد بن محمد بن صالح بن and ending with that of  
محمد بن عبد الله النمر ناسي

The colophon runs thus —

قدم بحمد الله وحسن توفيقه وعنايته ذلك الحكر الداني من  
السن الثاني عشر والحمد لله على البدء والتمام وكان الغراع من



تسويده عصر يوم السبت الحادي والعشرون من شهر رمضان المبارك  
سنة تسع و تسعدن و مأتين و الف من سنة الهجرة السريعه الدويه على  
صاحبها اصل الصلاة و اشرف الكتاب و اركى التسليمات اللهم و في  
لتاليف العرن الدالب عسر على الوجه المطلوب بعصك و مدك و كرمك \*

All the volumes are written in a hasty Naskh

Dated, A H 1299 = A D 1882

## COMPANIONS AND TRADITIONISTS.\*

No 687

fol 56, lines 24, size 9 × 6, 7 × 5

[ كتاب في اسماء الرجال ]

(KITÂB FÎ ASMÂ' AR-RIJÂL.)

Fragment of a work containing biographical notices of the companions of the Prophet and of the traditionists who followed them, without title or author's name

In an endorsement in the margin of fol 1<sup>a</sup>, the work is said to be a fragment of *Al-Mû'talif wa'l-Mukhtalif*, by 'Abdalganî al-Azdî (*d* A H 409 = A D 1018), but internal evidence shows that it is a portion of some work by Imâm Al-Bukhârî (*d* A H 256 = A D 870). All the statements made in the work have been narrated directly from those *Shâikhs* from whom, as we are told by *Ad-Dahabî* and *Al-'Ijlawnî* Imâm Bukhârî received traditions, and who flourished long before the afore-said 'Abdalganî al-Azdî, for instance, Abû 'Âsim (*d* A H 212 = A D 827), Abû Nu'aim (*d* A H 219 = A D 834), Âdam bin Abî Iyâs (*d* A H 220 = A D 835), and Ismâ'il bin Abî Uwâis (*d* A H 226 = A D 841). Moreover, in a note by some scholar in the margin of fol 44<sup>b</sup>, where biographical accounts of Harâm bin Hakîm and Harâm bin Mu'âwiyah are given, the writer says that Bukhârî (most probably, meaning the author of the present work) has wrongly

used that these men were two different persons while as a matter of fact they were one and the same person. The note runs thus —

حرام بن حکم و حرام بن معونه هما حل واحد شم البخاری فی  
احراحہ ابہما انیس \*

We learn from Haj Khal vol ii p 117 that Imam Bukhari wrote three biographical books dealing with the traditionists the first a large work entitled *At Tarikh al Kabir* the second a work of medium size entitled *At Tarikh al Awsat* and the third a shorter work entitled *At Tarikh as Sagir* (see No 688 below). The present MS is possibly a fragment either of *At Tarikh al Kabir* or *At Tarikh al Awsat*.

From the original pagination of the MS it appears that eight folios are wanting at the beginning. It opens abruptly with the words —

فل لی ابراہیم بن العدرس ابراہیم بن محمد بن سعد العربی بن سمر  
لمن سہد د ا فوجدہم ماہ حل لكل حل تابع ماہ دینار و کان  
علمان بن ععل و ہم فاحدھا الخ \*

The first complete notice relates to the account of محمد بن سعد الواحد بن ابی حرم الطعی. The work is arranged in alphabetical order except that the names beginning with Muhammad have been placed first.

The MS breaks off abruptly in the middle of the account of حلال بن یحییٰ بن صفوان.

Apparently a very old copy. Written in Naskh with occasional notes and emendations in the margins. Not dated. Probably 12th century.

### No 688

fol 175 lines 13 size 12½ × 9 8½ × 5½

البارئ الصغیر

### AT-TÂRIKH AS-SAGİR

A well known work containing notices of the companions their followers and other subsequent traditionists.

Author Abu Abdallah Muhammad bin Isma'il al Bukhari al Ju fi ابو عبد اللہ محمد بن اسماعیل البخاری الجعفی (d A H 256 = A D 870). For his life see Lib Cat vol x part 1 No 129.

Beginning —

احمد بن ابو درعد بن احمد بن محمد الهروي قال حديثا محمد  
بن اسمعيل ..... كتاب المختصر من تاريخ النبي صلى الله عليه وسلم  
والمباشرين و الانصار و طبقات التابعين لهم باحسان ومن بعد هم اله \*

Cf Berlin, No 9914, where the contents of the work have been fully described See also Râmpûr, p 623, Bûhâi No 221, and Hâj Khal, vol II, p 117

Distinctly written in bold Naskh, within red and blue ruled borders Dated, A H 1293 = A D 1876

The work has been lithographed in Allâhâbâd, A H 1324

### No. 689.

fol 325, lines 22, size  $13\frac{1}{4} \times 8$ ,  $10 \times 5\frac{1}{2}$

(A MS containing two separate works, bound together)

fol 1-102<sup>a</sup>

#### I

The Same

Another copy of the preceding work

Begins as above

Written in fair Naskh Dated, A H 1315 = A D 1898

fol 105<sup>a</sup>-325

#### II

اسماء رجال الصكيين

### ASMÂ' RIJÂL AS-SAHÎHAIN.

A biographical dictionary of those traditionists, whose names occur in the Sahîh Bukhârî and the Sahîh Muslim

Author Abû'l-Fadl Muhammad bin Tâhir bin 'Alî al-Maqdisî  
ابو العصل محمد بن طاهر بن علي المقدسي

The author, who was himself a great traditionist, and well acquainted with the lives of traditionists, was born in A H 448 = A D 1056, visited numerous places for the sake of acquiring learning, and finally settled in Hamadân He died in Bagdâd, A H 507 = A D 1113, on his way back from Mecca See Tadkîrat al-Huffâz, vol IV, p 39

Beginning —

قال الكاظم ابو العصل محمد بن طاهر المعدسي رضى الله تعالى  
عنه - الحمد لله على كل حال و اتمام كل حاجة و سوال اله \*

The work contains biographical notices of those traditionists who are mentioned in the *Sahih Bukhari* and the *Sahih Muslim* and accounts of whom were subsequently given in two separate works viz *اسماء رجال صحيح البخاري* by Abu Nasr Ahmad bin Muhammad al Kalabadī (d A H 398 = A D 1007) and *اسماء رجال صحيح مسلم* by Abu Bakr Ahmad bin Ali al Isfahani (d A H 428 = A D 1036). The author has incorporated the above two works in the present after making some necessary additions and alterations. See *Haf Khal* vol 1 p 289.

Written in bold Naskh with the headings in red. Foll 103<sup>a</sup>-104<sup>b</sup> are blank.

Dated A H 1315 = A D 1898

No 690

fol 36 lines 19 size 8×7 6½×4

كتاب الصغاء الصمر

## KITÂB AD-DU'AFÂ' AS-SAGÎR

A biographical dictionary of weak or rather unreliable traditionists

By Abu Abdallah Muhammad bin al Bukhari al Ju fi *ابو عبد الله محمد بن اسمعيل البخاري الجمعي* (d A H 256 = A D 870). See *Lab Cat* vol 1 part 1 No 129.

Beginning —

احدنا السبع ابو علي الحسن بن احمد الحداد المعمرى فراه عليه  
انا اسمع في شهر الله الاثم حب سنة سبع خمس مائة انا ابو نعم  
احمد بن عبد الله بن احمد بن اسحاق الكاظم بسط محمد بن يوسف  
الغيا الصوفى فراه عليه في ذي الحجة سنة ست وعشرين واربعمائة  
انا ابو احمد محمد بن احمد بن العطر بن الرباطي بخرجان قال فراه  
على ادم بن موسى الكوارى بنا ابو عبد الله محمد بن اسمعيل البخاري  
باب الالف ادرهم بن اسمعيل بن مجمع بن حبان الانصاري بروى عنه  
هو كسر الوهم الخ \*

Besides the present work Imam Bukhari wrote another biographical dictionary of the unreliable traditionists entitled *Kitâb ad Du'afa al Kabir*. See *Haf Khal* vol 14 p 118.

Written in fair Naskh

Not dated Apparently, a very modern copy

The work was printed in A H 1323

No. 691.

foll 26, lines 18, size  $8\frac{1}{2} \times 6$ ,  $6 \times 4\frac{1}{2}$ .

كتاب المفردات والوحدان

# KITÂB AL-MUNFARIDÂT WAL-WUḤDÂN.

A biographical treatise dealing with those male and female companions of the Prophet, and their followers, who are distinguished by the fact that each is said to have narrated but one Hadîs to one single person

Author Abû'l-Husain Muslim bin al-Hajjâj al-Qushairî أبو الحسين مسلم بن الحجاج القشيري (d A H 261 = A D 875) See Lib Cat, vol v, part 1, No 188

Beginning —

قال احبنا ابو محمد الحسين بن احمد السمرقندي بعزتي عليه  
بسم الله نور ... قال سمعت ابا الحسن مسلم بن الحجاج القشيري يقول  
تسمية من روى عنه رجل او امرأة حفظ او حفظ من رسول الله صلى الله  
عليه وسلم شيئاً من قول او فعل ولا يروي عن كل واحد منهم الا واحد من  
مستحور التابعين لابي في الرواية عنه الح \*

A copy of the work is noticed in Asafiyah, p 786

Written in fair Nasta'liq Not dated Apparently, a very modern copy

No 692.

foll 144, lines 19, size  $13\frac{1}{4} \times 8\frac{1}{8}$ ,  $8\frac{1}{8} \times 4\frac{1}{8}$ .

الاستيعاب في معرفة الاصحاب

# AL-ISTÎ'ÂB FÎ MA'RIFAT AL-ASHÂB.

'The first volume of the well-known biographical dictionary of the companions of the Prophet, complete in five separate volumes

Author Abu Umar Yusuf bin Abdallah bin Muhammad bin Abdalbari an Namari al Qurtubi ابو عمر يوسف بن عبد الله بن محمد بن عبد البر النمري القرطبي The author was a great traditionist and historian of his time and was born at Cordova on Friday the 24th Rabi II A H 368 = A D 978 He held the post of Qadi of Lisbon and died at the age of 95 in Shatibah on the 30th Rabi II A H 463 = A D 1071 For his life see Tadhkirat al Huffaz vol iii p 324 Al An'ab by As Samani fol 447\* Ithaf an Nubala p 442 and Ibn Khallikan (De Slane's translation) vol iv p 398

## Vol I

Beginning —

قال الحمد لله بالعالمين جامع الاولين والآخرين الخ \*

The present volume ends abruptly in the middle of the account of الحسن بن علي بن ابي طالب

For other copies see Br Mus No 1623 Br Mus Suppl No 623 Brill Houtsma No 195 Cairo vol i p 225 Hamidiyah No 202 Aja Sufiyah No 453 Kopr Nos 238-241 Bashir Aga No 85 Calcutta Madrasah p 42 Buhar No 228 and Rampur p 133 See also Haj Khal vol i p 276 and Brock vol i p 368

The work was printed in two volumes at Haidarabad (Deccan) A H 1318

## No 693

fol 152 lines and size same as above

The Same

## Vol II

The second volume of the same work beginning with what remains over from the preceding volume of the account of الحسن بن علي بن ابي طالب and ending with that of طيبان بن كداد الادي

## No 694

fol 205 lines and size same as above

The Same

## Vol III

The third volume of the same work beginning with the account of موسى بن الحسن بن عبد الله بن معاذ ابو بكر الصدي and ending with that of العازبي

## No. 695.

fol 171, lines and size same as above.

The Same

Vol IV.

The fourth volume of the same work, beginning with the account of *عالب بن عبد الله* The alphabetical series of proper names ends on fol 166<sup>b</sup>, with *يربوع الكهنى* There follows the *كتاب الكنى*, containing the accounts of those who are known by their *Kunyah* arranged also alphabetically The volume ends abruptly in the middle of the account of *ابواميد المحرومي*

## No. 696.

fol 167, lines and size same as above

The Same

Vol V

The fifth volume of the same work, beginning with what remains over from the preceding volume of the account of *ابواميد المحرومي* The *Kunyah* end on fol 87<sup>b</sup>, with *ابويريد* There follows the *كتاب النساء*, a chapter containing notices of the female companions of the Prophet, beginning with *اروى بنت عبد المطلب* and ending with *ام وروقه*

All the above five volumes were transcribed by Mirzâ Haidar Ali at Lucknow, A H 1316 = A D 1898 Written in fan Naskh, with the headings in red

## No. 697

fol 188, lines 17, size  $8 \times 5\frac{1}{2}$ ,  $5 \times 3$

تعميد المهمل وتميز المسكّل

TAQYÎD AL-MUHMAL WA TAMYÎZ  
AL-MUSHKIL.

A biographical dictionary, which deals with those names, *Nisbah* and *Kunyah* mentioned in the *Al-Jâmi' as-Sahîh* of Imâm Bukhârî and in the *Al-Jâmi' as-Sahîh* of Imâm Muslim, which, because of their similarity to each other, are liable to be confounded

Author Abu Ali al Husain bin Muhammad bin Ahmad al (as an) al Jayani العنابي الحسن بن محمد بن احمد العنابي

The author Al Jayani a good philologist and traditionist of Spain was born in A H 427 = A D 1035 He began his travels for the purpose of acquiring learning in A H 444 = A D 1052 served as a professor of Hadis in the famous Cordova University and died on the 12th of Sha ban A H 498 = A D 1105 See Tadkirat al Huffaz vol iv p 31 and Ibn Khallikan (De Slane's translation) vol i p 458

Beginning —

الحمد لله رب العالمين و العاقبة للمتقين  
و بعد نرحمك الله  
ياك سألني ان اجمع لك ما اسنده عليك مما تألف خطه و تحلف  
لعه من اسماء الرواة و كتابهم و اسانهم من الصحابة والتابعين من بعدهم  
من الكائن من ذكر في الكتابين الصحيحين الخ \*

Incomplete at the end The MS breaks off abruptly in the middle of the account of انى اسكاف

A copy of the work has been described in Berlin No 10161 See also Haj Khal vol ii p 397 and Brock vol i p 368

Apparently an old copy Written in fair Naskh with the headings in red The old folios have been re mounted on new margins

Not dated Probably 16th century

## No 698

fol 203 lines 23 size 9½ × 6½ 7 × 4½

الكمال في اسماء الرجال

## AL-KAMÂL FÎ ASMÂ' AR-RIJÂL

A biographical dictionary of the traditionists whose names occur in the famous six canonical books of Hadis

Author Taqiaddin Abdalgani bin Abdalwahid bin Surur al Jamma il al Maqdisi العنابي بن سرور الجماعلي بن سريور الجعافلي  
المعدي He was born at Jamma il (a village in the vicinity of Nabulus) in A H 541 = A D 1146 In his early youth he left his home for the sake of acquiring learning and visited Damascus Bagdad Egypt Hamadan Isfahan and other centres of Islamic culture and learning In A H 570 = A D 1174 he revisited Alexandria



and heard traditions from the greatest traditionist of the age, Hâfiz Ahmad bin Muhammad as-Silafî ( $d$  A H 576 = A D 1180). Our author specialised in the subject of Hadîs, in which he acquired profound knowledge and surpassed all contemporary traditionists. He wrote numerous books, and died in Cairo on Monday, the 23rd Rabî' I, A H 600 = A D 1203. See *Tadhkirat al-Huffâz*, vol IV, p 165, *Ithâf an-Nubalâ'*, p 302, and *Tabaqât al-Hanâbilah* by Ibn Rajab, vol II, fol 15<sup>b</sup>.

Beginning —

الحمد لله على جمع نعمة عدد حلقه وكلمه حمدا يوحى المريد  
من صلته وكرمه الحج \*

According to the *Tadhkirat al-Huffâz*, the work was originally divided into ten parts. The present MS is designated on the title-page as the first part. It ends with the account of *اسماء ابى اليسع البصرى*.

The work was finally arranged by the author's son, Jamâladdîn Abû Mûsâ 'Abdallâh ( $d$  A H 627 = A D 1229), as stated in the following note on the title-page —

الحق الاول من الكمال فى اسماء الرجال ... تأليف الشيخ الامام  
تقى الدين ابى محمد عدد العدى بن عدد الواحد بن على بن سرور  
المقدسى ترتب ولده الحافظ جمال الدين ابى موسى عدد الله رحمهما الله  
تعالى \*

For other copies see Berlin, No 9924/5, Br Mus Suppl No 625/6, Cairo, vol I, p 244, and Calcutta Madrasah, p 43. See also Brock, vol I, p 356, and Hâj Khal, vol V, p 240.

Written in good Naskh, with occasional vowel-points. Several folios contain marginal notes, which are said to have been copied from those written by An-Nawawî ( $d$  A H 676 = A D 1278) in the margins of the original copy. Not dated. Probably, 15th century.

No 699

fol 226 lines 21 size  $9\frac{1}{2} \times 7\frac{1}{2}$   $7\frac{1}{2} \times 5\frac{1}{2}$ 

تهذيب الكمال

## TAHDIB AL-KAMAL

The present MS is defective at the beginning as well as at the end. It contains neither title nor author's name but in an endorsement on fol 1<sup>a</sup> it is said to be *Tahdib al Kamal* which is a revised and enlarged edition of Abdalaziz al Maqdisi's *Al Kamal* (No 698 above)

Author Jamaladdin Abul Hajjaj Yusuf bin Abdarrahman al Mizzi جمال الدين ابو الحاج يوسف بن عبد الرحمن المزني (d A H 742 = A D 1341) See Lib Cat vol 1 part 1 No 229

The MS begins abruptly with the account of معاد بن عسّام and breaks off in the account of معمره السبائي

We learn from Huf Khat vol 5 p 240 that Al Mizzi left this work incomplete and that it was subsequently continued by Alaaddin Muqaltai bin Qilij who divided it into thirteen volumes. Muqaltai was born in A H 689 = A D 1290 and died in A H 762 = A D 1361. For his life see Ad Durar al Kaminah vol 11 fol 299

For other copies see Berlin No 9930/1 Paris Nos 2089-91 Br Mus No 1635 Br Mus Suppl No 627 Cairo vol 1 p 233 Hamidiyah No 226 Kopr No 272 and Asafiyah vol 1 p 779. See also Brock vol 1 p 360 where the present work is erroneously described as an abridgment of the work by Muhammad bin Mahmud bin al Hasan bin an Najjar al Bagdadi (d A H 643 = A D 1245) entitled الكمال في معرفة الرجال

Plainly written on thick creamy paper in bold Arabian Nashh with the headings always in red

There are several marginal notes by Muhammad bin Ibrahim bin al Muhandis who tells us that he read this MS before its author and collated it with the autograph copy at Damascus in A H 718 = A D 1318. Ibn al Muhandis the writer of these notes was one of the teachers of the celebrated traditionist Ad Dahabi. He was born in A H 665 = A D 1267 and died in A H 733 = A D 1333. For his life see Ad Durar al Kaminah vol 11 fol 93<sup>b</sup>, and Tadkirat al Huffaz vol 14 p 294

## No. 700.

foll 166, lines 20, size  $10 \times 7\frac{1}{4}$ ,  $7\frac{1}{2} \times 5\frac{1}{4}$ 

الكاشف في معرفة اسماء الرجال

AL-KÂSHIF FÎ MA'RIFAT ASMÂ'  
AR-RIJÂL.

An old and exceedingly valuable copy of *Al-Kâshif*, an abridgment of Al-Mizzî's *Tahdîb al-Kamâl* (No 699 above), by Shamsaddîn Abû Abdallâh Muhammad bin Ahmad bin 'Usmân bin Qâ'imâz ad-Dahabî, شمس الدين ابو عبد الله محمد بن احمد بن عثمان بن قايماز الدهبي, a well-known traditionist and historian born in Damascus on the 3rd Rabî' II, A H 673 = A D 1274. At the age of eighteen, our author left his home and visited several towns of Syria, Egypt, and Hijâz, where he studied under numerous eminent scholars. The number of his teachers surpassed twelve hundred. He served as a professor in several Madrasahs of Damascus, and wrote many useful works. He died on the 3rd Du'l-Qa'dah, A H 748 = A D 1348. See *Tabaqât al-Kubrâ* by As-Subkî, vol VII, fol 4<sup>b</sup>, *Tabaqât* by Al-Isnawî fol 101<sup>b</sup>, *Tabaqât* by Ibn Qâdî Shuhbah, fol 145<sup>a</sup>, *Mu'ât Al-Janân*, fol 458<sup>b</sup>, *Ad-Durar al-Kâminah*, vol II, fol 109<sup>a</sup>, *Muntakhak as-Sulûk*, fol 38<sup>b</sup>, *Dustûr al-I'lâm*, fol 50<sup>b</sup>, and Brock, vol II, p 46.

Beginning —

الحمد لله والسر لله . . . . . يقول محمد بن احمد بن الدهبي  
سامحه الله هذا مختصر رابع في رجال الكتب الستة الصالحين و السلي  
الارعة مقتضب من تهذيب الكمال لسيدنا الحافظ المزي الح \*  
,

The notices are arranged in alphabetical order beginning with Ahmad bin Ibrâhîm al-Mawsilî

For other copies see Cairo, vol I, p 242, Köpr, No 386, Escur, No 1779, Âsaffiyah, p 786, Bûhâr, No 232, and Râmpûi, p 138. See also Hâj Khal, vol V, p 3.

The present valuable copy dated A H 733 = A D 1333, was transcribed within the life-time of the author by Abû'l-Fath as-Subkî, as stated in the following colophon —

وقع فراع ابى الفتح السبكى بعه الله من كتابته في الثاني والعشرين  
الربح العود سنة ثلاث و ثلثين وسدسمائة \*

The scribe Abul Fath whose full name was Taqiaddin Muhammad bin Abdallatif as Subki was born in the month of Rabi' II A H 705 = A D 1305. He was an eminent scholar held several distinguished posts in Egypt and Syria and died at Damascus on Saturday the 12th Du l Qa dah A H 744 = A D 1344. For notices of his life see *Ad Durar Al Kamimah* vol II fol 166<sup>b</sup> *Tabaqat* by Al Isnawi fol 129 *Tabaqat* by Ibn Qadi Shuhbah fol 146 *Tabaqat al Kubra* by As Subki vol VII fol 29 *Tabaqat* by Ibn al Mulaqqin fol 150 and *Mir'at al Janan* fol 458.

Written on thick creamy paper in beautiful Naskh with marginal notes and emendations.

Foll 40-49 are of paper of a reddish tint. Foll 94-99 and 150 are seriously water stained.

The title page bears the seal and signature of Abu Bakr Abdallah a teacher of the Madrasah As Sadr al Ali (مدرسة الصدر العالي) at Qandiyah dated A H 1179 = A D 1765.

### No 701

fol 249 lines 27 size 10×6 8×4<sup>1</sup>

### تَقْرِيبُ التَّهْدِيبِ

### TAQRĪB AT-TAHDĪB

The well known biographical dictionary of the traditionists compiled by Ahmad bin Ali bin Hajar al Asqalani (أحمد بن علي بن حجر العسقلاني) (d A H 852 = A D 1449). See Lib Cat vol V part 1 No 159.

Ibn Hajar Al Asqalani first abridged Al Mizzi's *Tahdīb al Kamal* (No 699 above) in a work entitled *Tahdīb at Tahdīb*. He then abridged this latter work in a more concise form entitling it *Taqrīb at Tahdīb*.

Beginning —

الحمد لله الذي مع بعض حلقه على بعض درجات أما بعد فإني لما فرغت من تهذيب تهذيب الكمال في أسماء الرجال الذي جمعت فيه معصود التهذيب لاحتياط صرة أبي الكحاح الذي الي \*  
 \* The contents of the present work have been described in Berlin Nos 9954-5. See also Cairo vol 1 p 232 Asafiyah p 776 Pampur p 136 and Brock vol 1 p 360. In Haj Khal vol V p 243.

it is stated that the composition of the work was completed on the 9th Jumâdâ II, A H 808 = A D 1405, but in the colophon of the present copy, the date of completion is given as A H 824 = A D 1421. The colophon runs thus —

قال المؤلف . فرغب من تعلمه يوم الاربعاء اربع عشرين حمادى الآخرة

سنة ٨٢٤ \*

Written in Naskh, with marginal notes and emendations throughout. Foll 151 and 238-249 are supplied in a later hand. Foll 224 and 225 should be transposed.

The present copy was collated with the original at Mecca by one Jalâl [bin] Shaikh 'Abdalmalik, commonly known as Al-Muttaqî, as stated in the following note at the end —

بلغت بالمعاهدة توسع الطافه والامكان بعون عناية الرحمان من مددته و  
مختاتمه في مكة المعظمة تحية رب الله رادها الله سرفا وتعظيما . كتبه  
العبد المذنب حلال [ بن ] شيخ عدد المالك السهرن بالمعتمد على عده \*

Not dated. Probably, 18th century. Slightly worm-eaten.

The work has been repeatedly printed and lithographed in India, viz, in A H 1271, A H 1290 and A H 1308.

### No 702.

fol 256, lines 27, size  $14 \times 9\frac{1}{4}$ ,  $9\frac{1}{4} \times 7$

اسد العانة في معرفة الصحابة

## USD AL-GÂBAH FÎ MA'RIFAT AS-SAHÂBAH.

A very old and valuable copy of the *Usd al-Gâbah*, the well-known biographical dictionary of the companions of the Prophet, complete in three separate volumes. The first and the third of these are written in the same hand, and are dated, A H 693 = A D 1294, and A H 694 = A D 1295, respectively, while the second, which is not dated, seems to be written in a different and much later hand.

Author 'Izzaddîn Abû'l-Hasan 'Alî bin Abî'l-Karam Asîraddîn Muhammad bin Mûhammad bin 'Abdal-Karîm bin 'Abdalwâhid ash-Shaibânî generally known as Ibn al-Asîr al-Jazarî عزالدين ابوالحسن علي بن ابي الكرم اثراالدين محمد بن محمد بن عبد الكريم بن عبد الواحد الشيباني السهيري بناس الاثير الحرري

## Vol I

Beginning —

الحمد لله المدة عن ان يكون له نظراء راسداة الم  
ال السمع

The author who was a great traditionist and historian was born on the 4th of Jumada I A H 505 = A D 1160 at Jaziratu Ibn Umar (in Mesopotamia) where he was brought up and received his early education. He went with his father and his two brothers Majdaddin Abu s Sa'adat Mubarak (d A H 606 = A D 1209) and Diya addin Abul Fath Nasrallah (d A H 637 = A D 1239) to Mawsil where he received lessons from Abul Fadl Abdallah bin Ahmad at Tusī the Khatib of the city (see As Subki vol v fol 243). He then proceeded to Bagdad where he attended the lectures of Ya'ish bin Sadaqah al Furatī (d A H 593 = A D 1197 see Al Isnawi fol 180) Ibn as Sukamāh (d A H 607 = A D 1211 see *ibid* fol 125<sup>b</sup>) and other eminent scholars. Subsequently he made a journey to Syria and Jeru alem where he completed his education under numerous distinguished scholars. Afterwards he returned to Mawsil where he settled permanently and devoted himself to study and to the composition of the valuable works which he left behind him. The contemporary biographical writer Ibn Khalikan whose father was an intimate friend of our author says that the latter's house was a centre of union for the learned men of the city and for strangers. Ibn Khalikan personally met him in A H 626 = A D 1229 at Aleppo and found him to be a man of the highest accomplishments and the most excellent qualities but extremely modest. Besides the present work he wrote the *Kitab al Kamal fi t Tarih* a well known universal history from the earliest times down to A H 628 = A D 1231 which has been edited and published by C J Tornberg in 14 vols Leyden 1851-76 and reprinted in 12 vols Cairo A H 1290-1303. He also abridged the *Kitab al Ansab* of As Sam'ani (No 646 above) incidentally pointing out the errors of that author and enriching the work with valuable new material (see Haj Khal vol 1 p 456). He died at Mawsil in the month of Sh'aban A H 630 = A D 1234. See Ibn Khalikan (De Slane's translation) vol II p 288. *Tabaqat* by Ibn al Mulaqqin fol 128<sup>b</sup> *Tabaqat* by Al Isnawi fol 24. *Tabaqat* by Ibn Qadi Shuhbah fol 73. *Tabaqat al Kubra* by As Subki vol vi fol 245<sup>b</sup> *Tadkirat al Huffaz* vol iv p 191. *Mir'at al Japan* fol 393<sup>b</sup> and Brock vol 1 p 345.

The present volume ends with the account of سيف بن ملك بن ابي  
السمع

Written in beautiful Nasikh with occasional vowel points A

tastefully ornamented square on fol 1<sup>a</sup>, inscribed with the title of the work and the author's name, has been partly torn off, but the contents have been supplied in a later hand. At the bottom of the same folio there is another piece of illuminated writing, mostly effaced, but in which the following words can be read *دائم العرو الدقاء و السعادة و العلى*. These words, as well as the extremely elegant appearance of the MS, suggest that this ornamentation contained the name of some nobleman, for whom this valuable copy was prepared. The title-page also contains an illegible seal and the signatures of several persons to whom the MS belonged at one time or another.

Dated, the 2nd Ramadân, A H 693 = A D 1294

Scribe *عبدالمعنى بن عبد المؤمن بن ابراهيم بن علي بن بدرالبياني*

The first and third volumes contain valuable marginal notes the writer of which does not reveal his identity, but in the following note on the title-page, by one Amin al-Madanî a teacher in the Madrasah attached to the holy shrine of the Prophet at Medina he is said to be Al-Hâfiz Tâjaddîn as-Subkî (*d* A H 771 = A D 1369) —

ودا طلع على هذه النسخة فوجدته من أجل النسخ و اصحبها وعليها  
حواشى و تعييدات و صط و تحرير بخط الحافظ ابن السككى المتوفى سنة  
٧٧١ و كثيرا ما يدل عن الدهنى فى المستند و عن الرشاطى و عن ابن  
فصل الله العمري فى مسالك الانصار و عن الحاكم فى المستدرک و عن  
ادب السمعانى و عن ادب الدمياطى و عليها حظ العلامة علي الحلبي  
المتوفى سنة ١٠٤٤ صاحب السيرة الحلبية المسماة ناسن العيون فى سيرة  
الامين المأمون — انتهى و كتبه امين المدنى المدرس بالروضة الدورية سنة  
١٣٠٨ \*

An autograph note by 'Alî bin Ibrâhîm al-Halabî (*d* A H 1044 = A D 1634) is found at the end of the present volume. It is identical with that given at the end of vol III (see No 704 below)

### No. 703.

fol 338 lines and size same as above

The Same.

Vol II.

The second volume of the preceding work, beginning with *محلم بن حنانه* and ending with *باب الشين و الالف*

Written in fair Naskh Not dated Apparently, 17th century

## No 704

foli 239 lines and size same as above

The Same

Vol III

The third volume of the same work from باب العلم و العلم to the end

The following note by Alī bin Ibrāhīm al Halabī ash Shāfiʿī (referred to in No 702 above) appears at the end —

ترجمته من الة الى احدة وكذا الحرة الاول من هذه النسخة واسأل  
الله ان يمن بالوقوف على الحرة الداني — القدر على التحلى السامى  
سعى الله عنه . سنة ١٠٤٠ هـ

## No 705

foli 212 lines 23 size 12×7½ 9×5

الرياض السيرة في مسائل العشرة

AR-RIYÂD AN-NADIRAH FÎ FADÂ'IL  
AL-'ASHARAH

Accounts of the lives and deeds of the ten prominent companion whose entrance into Paradise was foretold by the Prophet They are Abu Bakr Umar Usman Alī Talhah Zubair Abdarrahman bin Awf Sa'd bin Abī l Waqqas Ubaidah bin al Jarrah and Sa'id bin Zaid

Author Muhibbaddin Abul Abbas Ahmad bin Abdallah at Tabarī al Mahkī commonly known as Al Muhibb at Tabarī محب الدين ابو الحسن اد بن عبد الله الطبري لمكى السهر بالمحب الطبرى He was one of the teachers of the famous traditionists Ad Dimyātī and Ad Dahabī He was the foremost traditionist of Hīrāz in his time and was born at Mecca on the 27th Jumada II A H 615 = A D 1218 He compiled several works mostly based on traditions He is generally blamed for his somewhat uncritical quotations from weak and unauthentic traditions For a long time he was the teacher of Al Malik al Mu'azzar Yusuf the second of the Rasulid rulers of Yaman (A H 647-694 = A D 1249-1295) • Our author died on the 11th Jumada II



A H 694 = A D 1295 For his life, see Al-Khazraǧī, vol 1, p 277, *Tabaqât* by Ibn Qâdî Shuhbah, fol 96<sup>a</sup>, *Tabaqât* by Al-Isnawī, fol 156<sup>a</sup>, *Tabaqât* by Ibn al-Mulaqqin, fol 61<sup>a</sup>, *Mir'ât al-Janân*, fol 436<sup>b</sup>, and *Tâj at-Tabaqât*, vol vii part ii, fol 421<sup>b</sup>

Beginning —

الحمد لله مخلص من يساء برحمته الخ \*

The contents of the work have been fully described in Berlin, No 9657 See also Cairo, vol v, p 65, Waliaddîn, No 573, Landberg-Brill, No 232, *Âsafiya* p 1552, Leyden, No 1748 · Brock, vol 1, p 361, and Hâj Khal, vol iii, p 520

Foll 211<sup>a</sup>–212<sup>a</sup> contain an extract from *فتح الباری*, the well-known commentary on Bukhârî's *الجامع الصحيح*, by Ibn Hajar al-'Asqalânî, which is chiefly concerned with the question of the existence of the Prophet Khidr, who is supposed by some Muslims to have discovered and drunk from the fountain of life, and who will 'live, they believe, till the end of this world

On fol 206<sup>b</sup>, a large lacuna

Written in fair Nasta'liq Not dated Apparently, a modern copy

A seal bearing the inscription *ابو المكارم عفا عنه*, dated A H 1297 = A D 1879, is found on fol 1<sup>b</sup>

The work has been printed in Egypt

## No. 706.

fol 13, lines 15, size 6 × 4, 4 × 3

(A MS containing two separate works bound together)

fol 1<sup>b</sup>–6<sup>v</sup>

### I

عوالي مسيحه الجعبري

## 'AWÂLÎ MASHÎKHAT AL-JA'BARÎ.

A tract containing short biographical notices of some of those *Shaiḥs* under whom the author, Al-Ja'barî, received his education, and from whom he obtained certificates

Beginning —

قال السبع الامام العالم العامل العلامة و حدد عصرة و مرید دهره انی  
محمد برهان الدین ابراهیم بن عمر بن ابراهیم الجعبري الرعبي متع الله  
بنقائه استخرب الله تعالى و اختبرت لمن اراد الرواية ان يروى مروياتي

ومؤلفاى كلها بصرطها  
وهذه اسماء شيوخى العوالى سندا او علما  
الدى رب عنهم مراءه سلبهم او سماء منهم او سلبهم او احاراه منهم الخ \*

The author Al Ja barī whose full name is Burhānaddīn Abu l Abbas Ibrahim bin Umar bin Ibrahim bin Khalīl al Ja barī ar Raba l al Khalīlī حليل بن عمر بن ابراهيم بن حليل بن ابراهيم بن ربهان الدين ابو العباس ابراهيم بن عمر بن ابراهيم بن حليل بن حليلي was born at Ja bar in A H 640 = A D 1242 settled at Hebron (in Palestine) where he spent a saintly life and died in Ramadan A H 732 = A D 1332 For accounts of his life see Ad Durar al Kamīnah vol 1 fol 14 Mir at al Janān fol 452 Tabaqat by Al Isnawī fol 67<sup>b</sup> Tabaqat by Ibn Qaydī Shuhbah fol 117<sup>b</sup> Tabaqat by Ibn al Mulaqqīn fol 141<sup>b</sup> Tabaqat al Kubra by As Subkī vol vii fol 126 Tabaqat al Qurra by Ad Dahabī fol 176<sup>b</sup> Al Uns al Jalīl fol 259<sup>b</sup> Bugyat al Wu at fol 143<sup>b</sup> and Brock vol ii p 164

The author tells us in his short prefatory note that the number of his Shaykhs or teachers exceeded two hundred but the present tract deals only with a few of the most eminent of them

The tract begins with a notice of Shamsaddīn Muhammad bin Umar ad Dī al Wāsītī al Abbāsī The date of his birth is given as A H 777 = A D 1375 but this is an obvious clerical mistake for he was born in A H 577 = A D 1181 and died in A H 668 = A D 1269 See Tabaqat al Qurra by Ad Dahabī fol 155<sup>b</sup>

The tract ends with a notice of Jamāladdīn Sulaymān bin al Hāsān known as Ibn Naqīb al Hanafī (d A H 698 = A D 1299 see Husn al Muhadarah fol 232 )

Another copy of the work is noticed in Cairo vol vii p 545

## II

fol 7 -13<sup>b</sup>

الهبات الهبات فى المصنفات الكبريات \*

## AL-HIBAT AL-HANĪYĀT FĪ'LMU-SANNAFĀT AL-JA'BARĪYAT

Another tract by the same Al Ja barī containing a list of more than one hundred works which the author had written on various subjects in prose and verse up to the end of A H 725 = A D 1325

Beginning —

قال الشيخ الامام  
و بعد هذه اسماء الكتب التى صنفها  
على انواع العلوم نظاما و ندرا نفع الله تعالى بها و اعظم احدا الخ \*

Another copy of this tract is noticed in Cairo, vol vii, p 545  
 Written in Naskh, with the headings in red  
 Not dated Apparently, 16th century

No. 707.

fol 140, lines 35, size  $11\frac{1}{2} \times 8$ ,  $9\frac{1}{4} \times 5\frac{1}{2}$

طبقات الحفاظ

TABAQÂT AL-HUFFÂZ.

A well-known work containing biographies of eminent tradition-ists, from the beginning of Islâm down to the author's own time, arranged in twenty-one *Tabaqât*, complete in two separate volumes

Author Shamsaddîn Abû 'Abdallâh Muhammad bin Ahmad bin 'Usmân bin Qâ'imâz ad-Dahabî شمس الدين ابو عبد الله محمد بن احمد بن عثمان بن قايماز الدهبي (d A H 748 = A D 1348), for some account of whom see No 700 above

Vol I

Beginning —

ان الحمد لله سبحانه وتعالى وتعدسب اسماءه وصغاته وعروحل و

هدى النخ \*

The present volume ends with the life of Abû 'Îsâ Muhammad bin 'Îsâ at-Tirmidî (d A H 279 = A D 892)

Foll 39-49 are wrongly placed after fol 28

According to a note on the title-page, the MS was presented to the library by Maulavî 'Abdalqayyûm of Haidarâbâd (Deccan) in A H 1312

The present work has been printed in Haidarâbâd, A H 1315, and an abridgment, by As-Suyûtî (d A H 911 = A D 1505), has been edited and published by F Wustenfeld, Gottingen, A D 1834

No. 708

fol 198, lines and size same as above

The Same

Vol II

The second volume of the preceding work, beginning with Ibn Mâjah al-Qazwîni (d A H 273 = A D 886), and ending, on fol 196<sup>a</sup>,

with Abu l Hajjaḡ Yusuf al Mizzi (d A H 742 = A D 1341) At the end there are short notices of those traditionists under whom our author studied *Hadīs*

Both the volumes are written in fair Naskḥ Dated A H 1048 = A D 1638

Scribe على بن عبد الله بن عبد الرحمن المرادى

### No 709

fol 189 lines 19 size  $9 \times 6\frac{1}{2}$   $6\frac{1}{2} \times 4$

المسند في أسماء الرجال

## AL-MUSHTABIH FÎ ASMÂ' AR-RIJÂL

A dictionary of such names and *Nisbah* of traditionists as are liable to be confounded with each other

By the same Ad Dahabī

Beginning —

الحمد لله الذي لم يبعده ولدا ولم يسره في الملك احد اندا الم \*

We are told in the preface that the present compilation is based on the works of Abdalgani bin Sa'id al Azdī (d A H 409 = A D 1018) Ibn Makula (d A H 487 = A D 1094) Ibn Nuqtah (d A H 629 = A D 1231) and Abu l Ala al Faradī (d A H 700 = A D 1300)

The present work has been edited and published by De Jong Leyden A D 1881

Written in Naskḥ within double red ruled borders Dated A H 1034 = A D 1625

Scribe على بن محمد بن احمد العللى

### No 710

fol 88 lines 25 size  $10\frac{1}{4} \times 7\frac{1}{2}$   $7\frac{1}{2} \times 5\frac{1}{2}$

مزان الاعتدال في نقد الرجال

## MIZÂN AL-I'TIDÂL FÎ NAQD AR-RIJÂL

The first volume of the *Mizan al Itidal* a work containing notices of traditionists with a criticism of their reliability as transmitters of traditions by the author of the preceding work the notices arranged in alphabetical order



No 712

foll 104 lines 19 size  $9\frac{1}{2} \times 5\frac{1}{2}$   $6\frac{1}{2} \times 3\frac{1}{2}$ 

اسماء رجال المسكوة

## ASMÂ' RIJÂL AL-MISHKÂT

Biographical notices of those traditionists and eminent scholars whose names occur in another well known work of the author entitled مسكوة المصابيح

Author Muhammad bin Abdallah al Khatib at Tabrizي محمد بن عبد الله الخطيب تبریزی who flourished in the first half of the 8th century of the Hijrah See Lib Cat vol v part ii No 349

Beginning —

اللهم بك بسعنى و عليك بيوكل سديك اللهم بحمدك لى نعمك  
بحمى معامدك الح \*

The work is divided into two chapters The first contains notices of the companions of the Prophet and of their followers arranged in alphabetical order and in three sections the first dealing with the male companions the second with the female and the third with the followers of the companions of the Prophet It may be observed that notices of those who are known by their *Kunyah* have been included in the same alphabetical arrangement according to the initial letters of their *Kunyah* The second chapter contains notices of scholars and traditionists who left any original works behind them beginning with امام مالك بن انس and ending with ابو بكر احمى بن سرف النبوى

At the end the author states that he completed the present work on Friday the 20th Rajab A H 740 = A D 1340 and that he presented it to his Shaikh Al Husain bin Abdallah bin Muhammad at Tibr (d A H 743 = A D 1342) who highly appreciated it as he had formerly appreciated the author's other work entitled مسكوة المصابيح

For other copies see Berlin No 9928 Asafiyah p 772 and Rampur p 134 See also Haj Khal vol v p 567 and Brock vol ii p 195

Written in different hands both Naskh and Nasta liq Not dated Apparently 16th century Slightly water stained\*

The title page is covered with seals signatures and Arddidah Among the twelve seals on the title page only the following five are legible —

- 1 A seal bearing the inscription *أر محمد مراد منحوافم*
- 2 A seal bearing the inscription *اللهم صل على سيدنا محمد السميع وآله*
- 3 A seal of *عصمة الله بن نعمة الله*, dated A H 1060 = A D 1650
- 4 A seal bearing the inscription *برگ نام حداد جهان رحمن است*, dated A H 1066 = A D 1656
- 5 A seal of *محمد حسن بن شیخ محمد يوسف*, dated A H 1084 = A D 1673

A seal bearing the name of *عزیر النساء حاتون*, dated A H 1241 = A D 1825, is found on fol 2<sup>a</sup>

### No. 713

fol 88, lines 21, size  $10 \times 5\frac{1}{2}$ ,  $7\frac{1}{2} \times 3\frac{1}{2}$

#### The Same

Another copy of the preceding work, beginning as above  
Written in *Nîm-Shikastah* According to the scribe's statement at the end, the clerical errors are due to defects in the copy from which the present MS was transcribed Dated A H 1204 = A D 1789

Scribe *محمد افضل*

Four fly-leaves at the beginning contain the two following short tracts, written in a different hand —

1 An anonymous tract on the science of tradition, beginning —  
*الحمد لله الذي لم يرل عالما وديرا . . . اما بعد فان التصانيف في اصطلاح اهل الكديف ود كدرب ووسط و احتصرف وسألنى بعض الاحوان ان الخص له المهم من ذلك فاحتته ابي سواده رجاء الاددراج في تلك المسالك الحج \**

2 A short tract by the celebrated *Jalâladdîn as-Suyûtî* (d A H 911 = A D 1505), proving that the descendants of Zamab, the daughter of 'Alî, the fourth Caliph, have equal claims with the descendants of Hasan and Hussain the grandsons of the Prophet, to be called *Sharîf*

Beginning —

*الحمد لله رب العالمين و هو حسدى وكفى وسلام على عباده الذين اصطفى . . . . . على بن ابى طالب رضى الله عنه رزق من الاولاد المذكور احد وعشرين و من الابات دمايى عسرة على خلاف فى ذلك الحج \**

For other copies of this second tract see Berlin No 9401  
 Paris No 4261 Goth No 91 Cairo vol vii p 245 See also  
 Haj Khal vol iv p 184 and Brock vol ii p 150  
 Written in ordinary Nashh

## No 714

fol 14 lines 17 size  $9\frac{1}{2} \times 6\frac{1}{2}$   $6\frac{1}{2} \times 4$

المسمى لاسماء المدلسين

# AT-TABYÎN LIASMÂ' AL-MUDALLISÎN

A work containing biographical notices of those traditionists who with intent to deceive have related traditions which they pretended to have received from well known and reliable Shaiḥs but have omitted to mention the names of the inferior Shaiḥs from whom they actually received those traditions

Author Burhanaddin Abul Wafa Ibrahim bin Muhammad bin Khalil al Halabî ash Shafi برهان الدين ابو الوفا ابراهيم بن محمد بن خليل الحلبى He is also called سبط ابن العجمي i.e. the grandson of Ibn al Ajami because his mother belonged to the Al Ajami family of Halab His forefathers were natives of Tripoli in Syria but he was born at his mother's home Halab in A H 753 = A D 1352 His father having died in his infancy his mother took much pains for his education and travelled with him to Damascus where he learnt the Quran by heart Thence they returned to Halab where our author continued his education in the *Maktab* attached to the orphan age founded by Nasiraddin at Tiwash After completing here his early education he made a prolonged tour for the sake of acquiring learning and visited several towns of Syria Egypt and Tunis where he attended the lectures of numerous eminent scholars Our author gained a profound knowledge of Hadis in which subject he produced several valuable works some of which according to his biographers were lost during the horrible invasion of Tamerlane He died at Halab on the 26th Shawwal A H 841 = A D 1438 See Mu jam of Ibn Fahd fol 7<sup>b</sup> and Al Qabris al Hawi vol 1 fol 19<sup>b</sup>

Beginning —

الحمد لله رب العالمين العافية للمعنى اما بعد وهذا يتعلق فى  
 اسماء المدلسين كتب وجمعته ودماء وفتح سنة ائدى سنين وسعده



في تعلق لي على سر ابي العتيم العمري ثم في تعاليم لي على صحيح  
المخاري ثم ابي نعلتهم الي هذا المؤلف المعبر الح \*

The notices are arranged in alphabetical order, beginning with

ابرايم بن محمد بن ابي يحيى الاسلامي

For other copies see Berlin, No 9946, and Bodl, vol 11, No

379 See also Hâj Khal, vol 11, p 188, and Brock, vol 11, p 67

Written in hasty Naskh Not dated Probably 18th century

### No. 715.

fol 35, lines 10. size  $6\frac{1}{2} \times 4\frac{1}{2}$ ,  $3\frac{1}{2} \times 2\frac{1}{2}$

تذكرة الطالب

### TADKIRAT AT-TÂLIB.

A rare work by the same author containing short biographical notices of the *Mukhadramîn*, or those traditionists who, though they lived in the time of the Prophet, did not see him or embraced Islâm after his death

Beginning —

الحمد لله المتوحد بذكرائه المتفصل بآلائه . و بعد وهذا كتاب

مختصر في من هو مختصر او قل انه مختصر الح \*

Cf Hâj Khal, vol 11, p 263, where the work is given its full and proper title, viz, تذكرة الطالب المعلم من يقال انه مختصر

In his preface, the author tells us that the present work is the first of its kind, no other work exclusively devoted to accounts of the *Mukhadramîn* traditionists being extant in his time. He further states that, as regards the notices of 42 of the *Mukhadramîn*, he collected the materials from the works of Muslim bin al-Hajjâj ( $d \text{ A H } 261 = \text{A D } 875$ ), Abû 'Amr bin as-Salâh ( $d \text{ A H } 643 = \text{A D } 1245$ ) and 'Abdarrahîm bin Husam al-'Irâqî ( $d \text{ A H } 806 = \text{A D } 1404$ ). These notices are distinguished by the following abbreviations, viz, م for Muslim, بن for Ibn as-Salâh, and ع for Al-'Irâqî. The materials for the remaining notices have been gathered from other sources.

The alphabetical series of proper names begins with الا خيف بن يسر and ends with عمرو بن عيسى. It is followed by additional chapters, containing *Kunya*, patronymics, and names of female traditionists, arranged in alphabetical order.

It is stated in the colophon that the work was originally compiled in A H 793=A D 1391 but that further additions to it were made down to the middle of A H 818=A D 1415 when the work was completed in its present final form

The present copy was transcribed from one written by the author's pupil Umar bin Muhammad bin Umar bin Khidr (d A H 873=A D 1468) at Halab in A H 838=A D 1434

Clearly written in Naskh Dated A H 1290=A D 1873

Scribe أحمد بن محمد صعد الله

Some additional notices of *Mukhadramin* mostly extracted from the *Tagrib at Tahdib* of Ibn Hajar al Asqalani (No 701 above) are written in the margins of several folios apparently in the same hand as the text

The title page contains a copy of the *Sanad* which was granted by the author to one of his pupils Umar bin Fahd al Makkī (d A H 885=A D 1480) and was written in the author's own hand on the copy from which our MS was transcribed

### No 716

fol 15 lines 19 size  $9\frac{1}{2} \times 6\frac{1}{2}$   $6\frac{1}{2} \times 4$

الاصحاح من رمى بالاحلاق

## AL-IGTIBÂT BIMAN RUMIYA BI'L- IKHTILÂT

A tract by the same author containing notices on those traditionists who are generally regarded as responsible in their old age for a confused narration of Hadis

Beginning —

الحمد لله رب العالمين و العافية للمنعين اما بعد و ذا كتاب جمعه

على حروف المعجم في معرفة من حاط في عمرة من الغفاب و عثرهم الخ \*

The notices are arranged in alphabetical order beginning with سكرة بن عبد الله and ending with ابل بن حمزة  
Cf Berlin No 9947 See also Haj Khal vol 1 p 368 and Brock vol II p 67

The author tells us in the concluding lines that he completed the tract at Halab on the 2nd Jumada I A H 818=A D 1415

Written in hasty Naskh • Not dated Probably 18th century

## No. 717.

fol 233, lines 33, size  $11\frac{1}{2} \times 8\frac{1}{2}$ ,  $9\frac{1}{4} \times 5\frac{1}{4}$ .

الا عابه في تمييز الصحابة

AL-ISĀBAH FĪ TAMYĪZ  
AS-SAHĀBAH.

A well-known biographical dictionary of the companions of the Prophet, complete in five separate volumes

Author Shihābaddīn Ahmad bin 'Alī bin Muhammad, called Ibn Hajar al-'Asqalānī حَجَرُ بْنُ مُحَمَّدٍ السَّهْبَرِيُّ نَاسٍ حَجَرُ  
سَهَابُ الدِّينِ أَحْمَدُ بْنُ عَلِيِّ بْنِ مُحَمَّدٍ السَّهْبَرِيِّ نَاسٍ حَجَرُ  
العسقلاني (d A H 852 = A D 1449) See Lib Cat vol v, part 1, No 159

## Vol I

Beginning —

الحمد لله الذي احصى كل شئ عددا الم \*

The work has been described in Berlin, No 9948 For other copies see Nūr 'Usmānīyah, Nos 660-670, Hamīdīyah, No 206, Avā Sūfiyah, Nos 2955-2959, Kōpr, No 245, Walīaddīn, No 479

The present volume breaks off abruptly in the middle of the account of رافع بن الاسود

A seal bearing the inscription ابو العصل ناصر الدين محمد احمد محمدى is found on the title-page

The work has been printed in four volumes, in the Bibl Ind Series Calcutta, A D 1856-1873

## No. 718.

fol 128, lines and size same as above

The Same

## Vol II

The second volume of the same work, beginning with what remains over from the first of the account of رافع بن الاسود and ending with that of طالم بن عمرو

## No 719

fol 245 lines and size same as above

The Same

Vol III

The third volume of the same work beginning with باب العين and breaking off abruptly with the account of فاضل الاسلمى

Fol 8 10 and 196 are seriously damaged

## No 720

fol 224 lines and size same as above

The Same

Vol IV

The fourth volume of the same work beginning with قصصه and breaking off abruptly in the middle of the account of يوسف الانصارى

## No 721

fol 201 lines and size same as above

The Same

Vol V

The fifth volume of the same work beginning with what remains over from the fourth of the account of يوسف الانصارى. The alphabetical series of proper names ends on fol 1 and is followed by a chapter containing *Kunyah* beginning with ابو احمد الغرابى and ending with ام يحيى

All these five volumes are written by one and the same scribe in ordinary Naskh within red ruled borders. The headings are written in red. Illuminated frontispieces and title pages of an ordinary kind have been supplied to the first and the second volumes. Not dated. Probably 17th century.

Water stained throughout. In several places the ink has corroded the paper.

## No. 722.

foll 294, lines 31, size  $11 \times 6\frac{1}{2}$ ,  $8 \times 4\frac{1}{2}$ 

The Same

Vol I

The first volume of an old copy of the same work, beginning as usual and ending with حرف الراء

Written in good Naskh with a tastefully illuminated title-page  
Not dated Probably, the latter part of the 15th century

There is a valuable note in the margin of the title-page, a portion of which has unfortunately been cut off by the binder, in which the writer says that the present copy was presented by Al-Malik al-Ashraf Saifaddin Abû'n-Nasr Qâytibâ'i al-Mahmûdî, as a religious endowment, to the Madrasah of *Bâbassalâm*, a well-known gate of the holy mosque of Mecca Qâytibâ'i al Mahmûdî (A H 873-901 = A D 1468-1495) was a most accomplished Mamlûk King of Egypt He erected numerous religious and other public buildings throughout his kingdom, especially in Hijâz, where he constructed an iron pavilion on the sacred tomb of the Prophet, and he rebuilt the great Mosque of Medina, adding to it a separate building for a Madrasah He also founded the above-mentioned Madrasah of Mecca, to which the present MS was presented See *Târikh Ibn Iyâs*, foll 75<sup>b</sup>-232<sup>b</sup>, *Risâlah* by 'Abdalbâsit, foll 12<sup>b</sup>-13<sup>a</sup>, and *Husn al-Muhâdarah*, fol 345<sup>a</sup>

## No. 723.

foll 293, lines 31, size  $11\frac{1}{2} \times 7\frac{1}{2}$ ,  $9\frac{1}{2} \times 5\frac{1}{2}$ 

The Same

Vol IV

The fourth and last volume of the same work, from حرف الواو to the end

In the colophon, the scribe states that the present copy of the work was made from a transcription of the author's autograph copy, and further that the original work contained an additional chapter, designated المدهمات, but that this chapter could not be traced by the copyist of the transcription referred to The colophon, copied from the above-mentioned transcription, runs thus —

وهو آخر ما وحدته بخط نسخ الاسلام حايط العصر إلى الفصل ابن  
حجر العسقلاني أمير المؤمنين في الحديث مصنف الكتاب بعمدة الله  
بالرحمة و الرضوان و أسكنه فسيح الجنان و قد نعى إليه المتهمة و قصص  
منها كثيرا لكنى لم اطعنه إلى الآن و عسى ان طعنه ان شاء الله تعالى  
و قد جمع الكتاب جمعه في مدة تسيرة حداسي خط مؤلفه \*

Written on thick creamy paper in fair Naskh with a tastefully  
illuminated frontispiece within red ruled borders The headings are  
in red Dated the 4th Rabi II A H 1118 = A D 1706

No 724

fol 256 lines 27 size  $9\frac{1}{2} \times 6\frac{1}{2}$   $7 \times 4\frac{1}{2}$

نصير المصنف بتكرار المسند

# TABSÎR AL-MUNTABIH BITAHRÎR AL-MUSHTABIH

A dictionary of such names and *Nisbah* of traditionists as are  
written in a similar way and liable to be confounded

By the same Ibn Hajar al A qalanî

Several folios are wanting at the beginning The MS opens with  
بسم الله الرحمن الرحيم روح عبد الوهاب النقي

The work is an improved and enlarged edition of *Al Mushtabih* of  
Ad Dahabî (No 709 above) According to the following colophon  
the work was completed on the 17th Jumada I A H 816 = A D 1413 —

فرع منه ملخصه و مبدئه العشر احمد بن علي بن محمد بن محمد  
العسقلاني السهرنسي حكر في مدة اخرها سابع عشر حمادى الاولى  
سنة ست عشرة و دمان مانه \*

For a detailed account of the work as well as its sources see Br  
Mus Suppl No 632 See also Asafiyah p 774 Haj Khal vol ii  
p 182 and Brock vol ii p 68

The present copy was transcribed by the author's disciple  
Ahmad bin Abdarrahman bin Sulaiman al Juhanî who was born in  
Cairo A H 792 = A D 1390 and died in A H 875 = A D 1470 For his  
life see Al Qabâsal Hawî vol. i fol 39<sup>b</sup>

Written in Naskh, with marginal notes and emendations Dated  
the 1st Rabî' II, A H 841 = A D 1437 Slightly worm-eaten

No. 725.

fol 50, lines 24, size  $9\frac{1}{2} \times 6\frac{1}{4}$ ,  $6\frac{1}{2} \times 4\frac{1}{2}$

The Same.

Another incomplete copy of the same work, ending with a  
portion of the chapter حرف الصاد المبهلة

Beginning —

الحمد لله جامع الناس ليوم لا ريب فيه الح \*

Written in Arabian Naskh Foll 47-50 are supplied in a later  
hand Not dated Apparently, 19th century

No. 726.

fol 13, lines 25 size  $7\frac{1}{4} \times 5\frac{1}{2}$ ,  $5 \times 3\frac{1}{2}$

المرحمة العيثيه بالمرحمة الليثية

AL-MARḤAMAT' AL-GAISÎYAH BI'T-  
TARJAMAT AL-LAISÎYAH.

Life of Imâm Abû'l-Hâris Lais bin Sa'd al-Fahmî al-Fârisî, with  
a collection of traditions narrated by him and called عوالى الحديث

By the same Ibn Hajar al-'Asqalânî

Beginning —

الحمد لله الذي فصل بعض حلقه على بعض درجاب .....

اما بعد فان جماعة من الاحوان التمسوا افراد مختصر من احادار فعنه الديار  
المصرية ابى الكارث اللب بن سعد و شذأ من عوالى حديثه تذكره لعهد  
وتصره لمن يخفى عليه حال من فعله الح \*

Lais bin Sa'd al-Fahmî, the great jurist and traditionist of Egypt  
who derived his origin from an Isfahân family, was born in Egypt, A H  
94 = A D 712 In A H 113 = A D 731, being then twenty years of  
age, he made a pilgrimage to Mecca, and heard traditions delivered  
by Nâfi' (d A H 117 = A D 735), Zuhri (d A H 124 = A D 742), 'Atâ

bin Abi Rabah ( $d$  A H 114 = A D 732) and other eminent traditionists of Hijaz. He also travelled to Iraq and heard traditions narrated by Hisham bin Urwah ( $d$  A H 146 = A D 763). Laṣ bin Saḍ studied Hadis under not less than fifty Tabi'in (followers of the companions of the Prophet). His credibility as a traditionist and jurist is fully recognised. Imam Shafi'i said of him: Laṣ bin Saḍ was a more learned jurist than Imam Malik, but his disciples and friends could not exalt him sufficiently. He was also noted for his generosity and liberality. He enjoyed a yearly income of five thousand *dinar* and this sum he spent in gifts and other charitable ways. He died in Egypt on Friday the 15th of Shaḥban A H 175 = A D 791. For accounts of his life see Husn al Muhadarah fol 138<sup>b</sup> Tadkirat al Huffaz vol 1 p 202 Al Ansab by As Sam'ani fol 434<sup>b</sup> Al Ikmal fol 180<sup>b</sup> Al Mugni fol 84<sup>b</sup> Al Kashif fol 113<sup>b</sup> and Ibn Khallikan (De Slane's translation) vol II p 543.

A copy of the work is noticed in Berlin No 10121. See also Brock vol II p 70 and Haj Khal vol V p 491.

Written in Naskh with occasional rubrics.

Dated A H 848 = A D 1445.

The present copy was collated with the original at the shrine of Imam Laṣ as stated in the following note in the margin of the last folio —

لح معانله عند صرح الامام اللب

No 727

fol 309 line 27 size  $10\frac{1}{4} \times 6\frac{1}{4}$   $7\frac{1}{4} \times 4\frac{1}{4}$

المعجم

## AL-MU'JAM

A biographical dictionary of the male and female traditionists under whom the author received his education and from whom he obtained *Sanad*.

Author Najmaddin Umar bin Muhammad bin Muhammad bin Fahd al Makkī al Asarī ash Shafi'i نعم الدين عمر بن محمد بن محمد بن فهد المكي الاسري الشافعي. He was born at Mecca in A H 812 = A D 1409. After learning the Quran by heart and being initiated in the various branches of Muhammadan literature by his father Taqiaddin Muhammad ( $d$  A H 871 = A D 1466) he travelled to Egypt, Syria and Palestine where he attended the lectures of numerous tradition



ists and obtained their *Sanad*, which he subsequently arranged in book form. The number of his teachers or *Shaiḥhs*, whose biographies are contained in the present work, surpassed eleven hundred. Besides the present work, our author compiled a supplement to the historical work by Taqīaddīn Muhammad bin Ahmad al-Fāṣī (*d* A H 832 = A D 1429), entitled *العقد الثمين في تاريخ البلد الامين*. He died on Friday, the 7th Ramadān, A H 885 = A D 1480. For his life see *Al-Qabas al-Hāwī*, vol. II, fol. 9<sup>b</sup>.

Some folios are wanting at the beginning. The present copy opens abruptly with the words *وتفقه بالدر محمود العلوي واحد عن حاله* and *ابراهيم بن* *السهم العرابي*, which are immediately followed by the life of *يونس بن حسين بن علي*. It ends with the life of *حسن بن محمد بن ركبنا الريري*.

The work was completed at Mecca, in A H 861 = A D 1457, and the present copy was transcribed by the author's son, 'Abdal'azīz bin 'Umar bin Muhammad bin Muhammad bin Fahd al-Makkī (*d* A H 921 = A D 1515), in A H 906 = A D 1500, as stated in the following lines at the end —

و قد انتهى العرص مما اردت جمعه من مسايخى الدين سمعت منهم  
اولا حارو لى الرواية عنهم ..... و كان العراع من تسويد ذلك فى احر يوم  
الخميس حادى عشر شوال سنة احدى و ستين و ثمان مائة بمدرسا بمكة  
المسورة تجال الكعبه المعظمه . . . و كان العراع من هذه النسخه المباركه  
فى يوم الخميس تاسع عسرى ربيع الثانى سنة ست و تسعمائه بمدرسا  
بمكة المسورة و كتبه ابن مؤلفه العفير الى لطف الله و عونه ابو الخير و  
ابو فارس محمد المدعو عدالعزيز بن محمد المدعو عمر بن محمد بن  
محمد بن ابى الخير محمد بن فهد الهاشمى العلوي المكي السامعى \*

For another copy of the work see Berlin, No 10131. See also Brock, vol. II, p. 175.

Foll 306<sup>a</sup>–309<sup>b</sup> contain a list of the *Sanad*, which were granted to our author by his *Shaiḥhs*.

Written in fair Naskh, with numerous lacunae throughout. The headings are in red.

In a note in the margin of fol. 305<sup>b</sup>, Muhammad bin 'Abdallāh bin Humaid al-Hanbalī (*d* A H 1295 = A D 1878) tells us that, in A H 1285 = A D 1868, he extracted considerable material from this book for his work, entitled *السحب المرولة على مرائج الحباله* (No 785 below).

No 728

fol 8 lines 23 size  $7 \times 5\frac{1}{2}$   $5 \times 2\frac{1}{2}$ 

الإلحاقات

## AL-ILHÂQÂT

A tract containing eleven *Sanad* granted to Umar bin Muhammad bin Fahd al Makkî (d A H 885=A D 1480) by different *Shaykhs*. Each *Sanad* is followed by a list of the names of those scholars from whom the *Shaykh* himself had received *Sanad*. All the *Sanad* are dated A H 839=A D 1435.

The present copy is defective at the beginning. It opens abruptly with the latter portion of the list of the names attached to the sixth *Sanad* beginning with *رد بن عبد العلوي*.

We learn from *Al Qabas al Hawi* vol. II fol 11<sup>a</sup> that Umar bin Fahd had collected his *Sanad* in book form and it is probable that the present tract is a supplement to that collection as the word *الإلحاقات* suggests.

The present copy was transcribed at Mecca by Ahmad bin bin Abdullah al Asarî in A H 899=A D 1493 as stated in the following colophon —

مرع دقلا و درينا لعالب هذه الإلحاقات العدد العشر إلى رحمه الله  
 العنى احمد بن بن عبد الله الأثرى بمكة المسرفة بصرى أبى هندس  
 فى ربيع الأول سنة ٨٩٩ احس الله حنامها \*

Written in bad Naskh

In a note written in a different hand in the margin of fol 1<sup>a</sup> the tract is wrongly described as a table of contents of the biographical work entitled *الصوة اللامع فى القرن التاسع*

No 729

fol 45 lines 17 size  $7 \times 5$   $5 \times 4$ 

[ أسماء الرجال ]

## [ASMÂ' AR-RIJÂL]

A list of the names arranged in alphabetical order of the *Shaykhs* from whom the following traditionists got permission to narrate Hadîs —

- 1 Radiaddîn Ibrâhîm bin Muhammad at-Tabarî (*d* A H 722 = A D 1322 See Ad-Du'ar al-Kâminah, vol 1, fol 15<sup>b</sup>)
- 2 Salâhaddîn Muhammad bin Abî 'Umar al Maqdisî (*d* A H 780 = A D 1378 See Ad-Du'ar al-Kâminah, vol 11, fol 98<sup>b</sup>)
- 3 'Â'ishah bint Muhammad bin 'Abdallhâdî (*d* A H 816 = A D 1413 See Al-Mu'jam, by Ibn Fahd, fol 97<sup>a</sup>)
- 4 Ruqaiyah bint Yahyâ bin 'Abdassalâm (*d* A H 815 = A D 1412 See Al-Mu'jam, by Ibn Fahd, fol 85<sup>a</sup>)
- 5 Abû't-Tâhî Muhammad bin Muhammad, called Ibn al-Kuwaik (*d* A H 821 = A D 1418 See Al Qabas al-Hâwî, vol 11 fol 104<sup>b</sup>)
- 6 Al-Jamâl 'Abdallâh bin 'Alî al-Qalâmîsî (*d* A H 817 = A D 1414 See As-Suhub al-Wâbilah, fol 80<sup>a</sup>)
- 7 'Abdarrahmân bin Muhammad bin Tûlûbgâ bin 'Abdallâh as-Saifî (*d* A H 825 = A D 1422 See Al-Mu'jam, by Ibn Fahd fol 111<sup>b</sup>)
- 8 Muhammad bin Abî Bakr, called Ibn Jamâ'ah (*d* A H 819 = A D 1416 See Al-Qabas al-Hâwî, vol 11, fol 49<sup>b</sup>)
- 9 Abû Bakr bin al-Husain al-Ma'âgî (*d* A H 816 = A D 1413 See Al-Mu'jam, by Ibn Fahd, fol 61<sup>a</sup>)

In the following note at the beginning, the authorship of the present work is ascribed to Shamsaddîn Abû'l Khair Muhammad bin 'Abdarrahmân as-Sakhâwî (*d* A H 902 = A D 1497) —

اما بعد فقد فرأت بخط المحدث سمس الدين السخاوي ما صورته -  
 وبعد فعدا حرر تحت فيه اسماء جماعة احوار الورى الطبري و الصلاح  
 ابن ابي عمرو عايسه ابنه ابن عبد القادي و رفته ابنه يحيى بن عبد السلام  
 المدنية و ابي الطاهر ابن الكويك و الجمال عبد الله الكندلي سط  
 القادسي و عبد الرحمن بن محمد بن طولونعا و العلامة العر محمد بن  
 ابي بكر ابن جماعة و العلامة الربيع ابي بكر بن الحسين المراعي عر  
 ملتم الاستيعاب و لا ان بعضهم لم يسمع على بعضهم \*

The names of the Shakhhs, contained in this alphabetical list, begin with Ibrâhîm bin Ahmad, called Ibn Amînaddawlah, and end with Yûsuf bin Mu'ammâr, called Ibn al-Fâkhîr

Fol 45<sup>a</sup> contains another short list, compiled by Muhammad bin Ahmad bin 'Alî al-Fâsî (*d* A H 832 = A D 1429), of the names of the Shakhhs, who granted permission for transmitting Hadîs to most of the traditionists of Egypt

Written in rough Naskh Water stained throughout Foll 20-32 have been rendered illegible Not dated Probably 16th century

No 730

fol 156 lines 21 size 9×7½ 7×4

اسماء الرجال

## ASMÂ' AR-RIJÂL

A work containing biographical notices of those traditionists whose names occur in the same author's work entitled جامع الصحاح also known as مجمع بحار الأنوار في غريب التبريل و لطائف الاحبار a well known dictionary of the rare words used in the Quran and traditions

Neither the title of the work nor the author's name are mentioned in the text In the following anonymous note on the title page it is suggested that the work is by Muhammad bin Tahir as Siddiqi al Fattani (d A H 986=A D 1578) and entitled اسماء رجال جامع الصحاح —

هذه النسخة في اسماء رجال كتاب جامع الصحاح و اطل مؤلفها  
الشيخ محمد [ن] طاهر العنبي مؤلف كتاب جامع البحار \*

Though the biographers of Muhammad bin Tahir al Fattani do not enumerate the present work in the list of his compilations there is every reason to believe that he is the author He is certainly the author of the well known dictionary mentioned above (مجمع البحار) to which he refers on fol 195<sup>b</sup> in the following terms —

و قد ذكرنا ذلك في حاشية مجمع البحار

Besides this in the preface he praises his teacher Shaikh Ali bin Husamaddin al Muttaqi (d A H 975=A D 1567) and we know from the Akhbar al Akhyar (p 322) that no work of Al Fattani is without a eulogy of this teacher For the life of Al Fattani see Lib Cat vol v part II No 315

Beginning —

بسمك اللهم ان رغب اعلام هذا الدن الصديق على كراهل  
امه السعة العراء اليه \*

In the preface the author tells us that it was while he was studying Hadis under Shaikh Ali al Muttaqi that he formed the project of compiling the present work and began to collect materials He further proceeds to tell us that when he had completed it he was

anxious to find out some proper person to whom he might suitably dedicate the work. Meanwhile, he was summoned to court by the reigning emperor, who received him with marked respect, and thus our author got an opportunity to present his work personally to that emperor. The latter's name is not mentioned in the dedication, but evidently he is Akbar the Great (A H 963-1014 = A D 1556-1605), who, at the time of his conquest of Gujarât, received our author in audience with much respect and kindness. See *Akḥbâr al-Akhyâr*, p. 322, *Subḥat al-Ma'jân*, p. 43, *Ithâf an-Nubalâ*, p. 397, *Ma'âsir al-Kirâm*, fol. 85<sup>b</sup>, *Hadâ'iq at-Hanafîyah*, p. 385, and *An-Nûr as-Sâfir*, fol. 183<sup>b</sup>.

The work is arranged in three *Fasl*, the first of which, consisting of several *Anwâ'*, is chiefly occupied with a short biography of the Prophet. The second, extending only to two folios, contains some account of certain other prophets. The third *Fasl* is divided into two *Naw'*, the first of which deals mainly with the ten most eminent companions of the Prophet, called العشرة المبشرة, the second, which forms the bulk of the work, comprises notices of other male and female companions of the Prophet, their followers (تابعين), and other traditionists, arranged in alphabetical order.

Written in fair Naskh, but with numerous clerical errors. The headings are in red.

A note on the title-page, by 'Abdallahmân bin Muhammad Aslam al-Hanafî, a former owner of the MS. tells us that it came into his possession at Aurangâbâd in A H 1147 = A D 1734. Hence we cannot accept the statement contained in a note, written in another hand, at the end, to the effect that the present copy was transcribed in A H 1148 = A D 1735. The general appearance of the MS. suggests, however, that it was written towards the end of the 17th century.

The present copy contains a table of contents at the beginning.

The title-page contains a short biography of the author, extracted from the *Akḥbâr al-Akhyâr*.

### No. 731

fol. 120, lines 19, size  $8\frac{1}{2} \times 6$ ,  $5 \times 3\frac{1}{2}$

المعني في اسماء الرجال

AL-MUGNÎ FÎ ASMÂ' AR-RIJÂL.

An orthographical dictionary, by the author of the preceding work, of those proper names and *Nisbah*, especially those of tradition-

ists which are written in a similar way and are therefore liable to be confounded accompanied by occasional short biographical notices

Beginning —

الحمد لله الذى وصل نبى آدم بعلم الاسماء الح

The work is arranged alphabetically and under each letter following the proper names there is a separate section for *Nisbah*. The last two folios contain brief notices of the Prophet his four Caliphs the well known four Sunnite Imams and the authors of the six canonical books of Hadīṡ.

For other copies of the work see Asafiyah p 788 and Buhār No 242

Written in fair Naskh within double red ruled borders Not dated Probably the latter part of the 17th century

A seal bearing the inscription ابو المكارم على عنه dated A H 1197 = A D 1783 is found on the title page

The work has been twice lithographed at Delhi viz. in A D 1873 and 1891

### No 732

fol 243 lines 20 size  $9\frac{1}{2} \times 6\frac{1}{2}$   $6\frac{1}{2} \times 3\frac{1}{2}$

الاکمال فى اسماء الرجال

## AL IKMĀL FĪ ĀSMA' AR-RIJAL

A biographical dictionary of those traditionists and eminent scholars whose names are mentioned by At-Tibrizī (who flourished in the first half of the 8th century of the Hījrah) in his *Mishkat al Masābih*.

Author Abdalhaqq bin Saifaddīn ad Dihlawī سعد بن سيف الدين الدهلوى (d A H 1052 = A D 1642) For his life see Lib Cat vol vi No 490

Beginning —

الحمد لله الذى بعث محمدا صلى الله عليه وسلم الى كافة الناس الح

It is stated in the preface that the author compiled the present work after completing his well known Persian commentary on the *Mishkat al Masābih* entitled لمعات النعمان فى شرح مسكوة المصابيح

The preface contains no account of the plan followed but the main body of the work is arranged alphabetically and this is preceded by short biographical accounts of the four early Caliphs and the wives and descendants of the Prophet. The alphabetical series begins

on fol 30<sup>b</sup> with *ابو اللحم* and ends on fol 220<sup>a</sup> with *يسيرة*. It is followed by a supplement, designated *تدويل في اصحاب الكتب*, containing notices of some eminent scholars, beginning with *امام مالك بن* and ending with *ابو جعفر احمد بن محمد بن سلامة الطحاوي*.

The work is not mentioned in any catalogue, but it is commonly met with in India.

The present copy was transcribed at the request of the founder of the library, in A H, 1297 = A D 1879.

Written in neat Naskh, but with numerous clerical errors and short lacunae. The headings are in red.

Scribe *أما محمد هادي بن أما كلب علي*

### No. 733

fol 28, lines 21, size 9 × 6, 6 × 4

(A MS containing two separate works, bound together)

fol 1<sup>b</sup>—15<sup>b</sup>

I

[رسالة في رجال الصحابة]

[RISÂLAH FÎ RIJÂL AS-SAHÎHAIN.]

An anonymous tract, containing an alphabetical list of the names of those companions of the Prophet whose narratives are found in the *Sahîh Bukhârî* and the *Sahîh Muslim*.

Beginning —

الحمد لله رب العالمين و العافية للمتقين . . . . . باب أسماء الصحابة  
الدين اخرج عنهم في الصحابة

The author, who does not reveal his name, completed the work in Jumâdâ I, A H 1048 = A D 1638, according to the following statement at the end —

وقع الاتمام في اوائل حمادي الاول سنة ١٠٤٨ \*

Written in fair Naskh, with occasional rubrics

fol 16<sup>a</sup>—28<sup>b</sup>

II

طبقات الرواة وصاديق الحكمة

TABAQÂT AR-RUWÂT WA  
SANÂDÎQ AL-HUKÂT.

Another tract, containing names of those companions of the Prophet by whom traditions were narrated

Author Mustafa bin Hamzah bin Ibrahim بن حمزة بن مصطفى  
 الرابع  
 Beginning —

الحمد لله رب العالمين باب عدد الاحاديث المروية عن رسول  
 الله صلى الله عليه وسلم بعدد عن الامكن حصرة عن ان جماعة من اهل  
 العلم نالوا في تدعيها وحصروا ما امكنهم الخ \*

The work consists of several *Bab* each of which contains the names arranged alphabetically of those companions who narrate a given number of Hadis Only those companions are omitted (380 in all) who narrated but a single Hadis as the author tells us in the following concluding lines —

اصحاب الواحد من الرجال و النساء ثلاث مائة و ثمانون و تدعا  
 بعضها لكن تركها خوفا من الاطالة و الملل \*

In the colophon we are told that the present work is an extract from the *Talqih* of Ibn al Jawzi (d A H 597=A D 1200) —

هذه منقولة من كتاب التلخيص للشيخ الامام العالم العلامة جمال الدين  
 ابي الفرج عددالرحمن بن علي بن محمد بن الكوري \*

Both the above tracts are written in the same hand

No 734

fol 30 lines 25 size  $8\frac{1}{2} \times 6$   $6 \times 4$

منسحب الاسانيد

## MUNTAKHAB AL-ASÂNÎD

In this work the author Isa al Jafari gives a list of the numerous books which his Shaiikh Shamsaddin Abu Abdallah Muhammad bin Ala addin al Babilî al Qahirî ash Shafiî (d A H 1077=A D 1666 see *Khulasat al Asar* vol iv p 39) read under his various teachers together with their *Isnad* and occasional references to their lives

The full title of the work as stated at the end is منسحب لاسانيد في وصل المصنف و الاخر و الاسانيد



Beginning —

و صلى الله على سيدنا محمد و آله و صحبه و سلم - بحمدك  
 اللهم يا من وصل من انقطع اليه فاتصل سدة بالعروة الوثقى . . . و بعد فلم  
 تزل سده الاسناد في هذه الامة يمتطى الى عرائنها عوارب الاعتبار الحج \*

The author, whose full name is Abû Maktûm 'Îsâ bin Muhammad bin Muhammad bin Ahmad bin 'Âmir al-Magribî al-Ja'farî ابو مكنوم عيسى بن محمد بن احمد بن عامر المغربي الجعفري, was born at Zawâwah (in Morocco) He travelled to Algeria, where he studied under Abû's-Salâh 'Alî bin 'Abdalwâhid al-Ansârî (d A H 1057 = A D 1647), and having married his daughter, he remained with him more than ten years On the death of his wife and father-in-law, he left Algeria for Tunis, where he read under several distinguished scholars In A H 1062 = A D 1652, he made a pilgrimage to Mecca, where he stayed in the Dâ'ûdiyyah monastery until the end of A H 1063 = A D 1653 Afterwards, he made a journey to Egypt, where he attended the lectures of Ahmad al-Khafâjî (d A H 1069 = A D 1659), Muhammad ash-Shawbarî (d A H 1069 = A D 1659), Ash-Shabramallisî (d A H 1087 = A D 1676) and others He then revisited Mecca, where he settled permanently and served as a teacher in the Madrasah attached to the Masjid al-Harâm Besides the present work, he wrote مقاليد الاسناد, a treatise containing biographical notices of his Mâlikî Shaikhs He died at Mecca in A H 1080 = A D 1669 See Khulâsat al-Aṣar, vol III, p 240

The author tells us in the preface that, in A H 1070 = A D 1659, with a number of other students, he read several books under the above-mentioned Shamsaddîn al-Bâbilî, who granted them all a general permission to transmit his teaching and writings to others At the request of his fellow-students, he wrote this work, in which are collected the best Isnâd of the afore-said Shaikh

Written in fair Naskh

Not dated Probably, 18th century

## No 735

fol 47 lines 21 size  $8\frac{1}{2} \times 6\frac{1}{2}$   $6\frac{1}{2} \times 4\frac{1}{2}$

العوائد الدراري

## AL-FAWÂ'ID AD-DARÂRÎ

Life of Abu Abdallah Muhammad bin Isma'il al Ju'fi al Bukhari (d A H 256=A D 870) with a bibliographical account of his works

Author Isma'il bin Muhammad bin Abdalhadî bin Abdalgani al Jarrahî ash Shafi'î al Ijlawnî بن عبدالحاي بن عبد الغنى الجراحى السامى العطلوبى He was born at Ijlawn a village in Syria A H 1087=A D 1676 In A H 1100=A D 1688 he made a journey to Damascus where he studied under several scholars such as Shihabî Abdalgani an Nabulusî (d A H 1143=A D 1731) Abu l Mawahib al Hînbâlî (d A H 1126=A D 1714) Ahmad al Gazzî (d A H 1143=A D 1731) Abdallah al Ijlawnî (d A H 1112=A D 1700) Yunus al Misrî (d A H 1120=A D 1708) and Abdarrahim al Kabulî (d A H 1130=A D 1722) He soon acquired a considerable knowledge of various branches of Muhammadan literature especially of Hadîs on which subject he compiled several useful works For a long time he served as a professor in the Madrasah attached to the Umayy Mosque at Damascus and died in the month of Muharram A H 1162=A D 1748 See Silk ad Durar vol 1 pp 259-272 and Taj at Tabaqat vol XII part II fol 373<sup>b</sup>

Beginning —

\* الحمد لله العالم بجميع الاسماء حمله و بعضه الح

The work is divided into four chapters as follows —

Fol 1<sup>b</sup> الباب الاول فى بيان مولد الامام البخارى و بدء امره و سائرته و فى  
بيان نسبه \*

Fol 9 الباب الثانى فى بيان رحلته التاسعة لاجل العلم من الافطار  
التاسعة و بيان سيرة \*

Fol 17<sup>b</sup> الباب الثالث فى ما ورد فى اهل الحديث و منهم البخارى

Fol 23 الباب الرابع فى بيان تصانيف المقعدة

Written in ordinary Naskh with marginal notes and emendations  
Dated A H 1151=A D 1739

The present copy was read before the author three times as appears from the following note on fol 23<sup>a</sup> —

بلغ معانيله و قراؤه على مؤلفه حفظه الله تعالى اولا و ثانيا و ثالثا \*

## No. 736.

foll 10, lines 13-15, size 9×5, 6×4

المنظومه في اسماء اهل بدر

AL-MANẒŪMAH FÎ ASMĀ'  
AHLI BADR.

A versified tract, containing the names of those companions of the Prophet who took part in the battle of Badr

Author Ahmad bin 'Alī al-Uṣmānī al-Manīnī العثماني المنيني He was born at Manīn on the 12th Muharram, A H 1089 = A D 1678 At the age of thirteen years, he went to Damascus, where he studied under several scholars, and he was then appointed professor in the Madrasahs, 'Adilīyah, Sulaimānīyah and As-Sanīsātīyah Subsequently, he held the post of Qādī at Qārā, and then the post of Khatīb in the Umawī Mosque of Damascus He composed about twelve hundred verses, and produced several valuable books Besides the three works mentioned in Brock, vol II, p 282, the following compositions of his are enumerated in the Silk ad-Durar, vol I, p 135 —

فتح القريب سرح امودح اللبيب, امودح اللبيب في حصائص الحبس,  
القول الموعوب, السمات السعوية في مدح حير الدرية, شرح رساله واسم بن فطوبعا,  
بلعه المحتاح في مناسك الحاح, القول الموحى في حل الملعر, فتح المنال, العقد المنظم,  
اصاءه الدراري في شرح, العوائد السنيه في العوائد النحويه, مطلع السنين  
الحارى (left incomplete)

He died on the 19th Jumādā II, A H 1172 = A D 1759 See Silk ad-Durar, vol I, p 133, and Tâj at-Tabaqât, vol XII, part II, fol 114<sup>b</sup>

Beginning —

يقول احمد ابو العباس من بالميدى شاع بن الناس

The tract concludes thus —

والحمد لله على التوفيق لجمع هذه على التحقيق

Written in fair Naskh Not dated Probably, 19th century

No 737

foll 15 lines 17 size  $9 \times 5\frac{1}{2}$   $6\frac{1}{2} \times 3\frac{1}{2}$ 

حباب الاحباب

## HIBÂB AL-AHBÂB

A short tract containing a mere alphabetical list of the names of those companions of the Prophet whose fathers also enjoyed the companionship of the Prophet taken chiefly from معرفة الاسماء (No 692 above) beginning with ابو بكر عبدالله بن ابي بكار and ending with يوسف بن عبد الله بن سلام

Author محمد ابو بكر bin Abdarraḥman The exact years in which our author flourished cannot be traced

Beginning —

الحمد لله الذي شرف الانسا و حصهم بدواع الانبي و رابع  
الحسان الخ \*

Written in ordinary Naskḥ Not dated 19th century

## SHĪ'AH TRADITIONISTS

No 738

foll 210 lines 15 size  $10\frac{1}{2} \times 7$   $8 \times 4$ 

كتاب الرجال

## KITÂB AR-RIJÂL

A most reliable biographical dictionary of the Shī'ah traditionists edited and re arranged in strict alphabetical order by Muḥammad Taqī al Khadīm al Ansari

Author Abu l Abbas Ahmad bin Ali bin Ahmad bin al Abbas an Najashi ابو العباس احمد بن علي بن احمد بن العباس النجاشي the

great *Shi'ah* traditionist, who was born in A H 372=A D 983, and died at Matrâbâd in A H 450=A D 1058 See *Khulâsat al-Aqwâl* fol 13<sup>b</sup>, *Naqd ar-Rijâl*, fol 19<sup>a</sup>, *Manhaj al-Maqâl*, fol 25<sup>a</sup>, *Muntaha'l-Maqâl*, fol 25<sup>b</sup>, *Nadd al-Idâh*, p 32

The editor's preface begins —

الحمد لله على ما وهب ..... انا العدد ابن انى المعانى محمد  
تقى الخادم الابصارى مع تصحيح متاعى و استخفاف شراعى و مصرناعى  
تعوض فى لجه نكر الدناشى مارأيت لتحصل المرام احسن من الدجاشى  
مرتته على ترتيب حروف الهجاء لیسرع فى حصوله الح \*

The work begins —

إلحمد لله رب العالمین و صلوة على سیدنا محمد الدین و اهل بیته  
الطاهرین الح \*

The author, in a short preface, tells us that when he came to know that some opponents of the *Shi'ah* sect were ignorantly reproaching them with having no authoritative evidence as to the origin of their faith and beliefs, he determined to compile the present biographical dictionary, dealing with *Shi'ah* traditionists and authors, with an enumeration of their works as far as he could trace them

The work is arranged alphabetically, except that the names of a few companions of the Prophet and of 'Alî have been placed first. The alphabetical series of proper names begins on fol 5<sup>a</sup> with آدم بن and ends on fol 207<sup>a</sup> with یسین الصریر, and it is followed by *Kunyah* beginning with ابویوب الانبارى and ending with ابویحییٰ المکعوف

For another copy of the work see *Âsafiyah*, p 780 See also *Kashf al-Hujub*, fol 116<sup>b</sup>

Written in Naskh, with a few marginal notes and emendations. The headings are in red. Fol 98<sup>b</sup> is blank

Dated, A H 1292=A D 1875

Scribe فصل علي الرضوى

The title-page contains a short biography of the author

Nineteen fly-leaves at the end contain miscellaneous notes and extracts from various books

No 739

foll 96 lines 23 size  $10\frac{1}{2} \times 6\frac{1}{2}$   $7 \times 4\frac{1}{2}$ 

حلامه الاقوال في معرفه الرجال

# KHULÂSAT AL-AQWÂL FÎ MA'RIFAT AR-RIJÂL

A short biographical dictionary of the Shi'ah traditionists

Author Jamaladdin Hasan bin Yusuf bin Ali bin al Mutahhar al Hilli جمال الدين حسن بن يوسف بن علي بن المطهر الحلي

The author Al Hilli a great Shi'ah jurist was born on the 19th Ramadan A H 648=A D 1250 In the present work on foll 15 16 he gives us a short autobiography accompanied by a list of the works about sixty in number which he had compiled prior to the composition of the present work According to the Majalis al Mu'minin p 276 he ably and successfully represented the Shi'ah sect in a religious debate which took place before Sultan Muhammad Khuda Bandah Ulja'itu the King of Persia (A H 693-706=A D 1294-1307) who as a result of his arguments proclaimed himself a Shi'ah Our author died on the 21st Muharram A H 726=A D 1325 See Muntahal Maqal fol 73<sup>b</sup> Naqdar Rijal fol 61<sup>a</sup> Manhaj al Maqal fol 92 Habib as Siyar vol iii p 112 and Majalis al Mu'minin p 276

Beginning —

الحمد لله مرشد عباده الى سبيل السداد وهاديهم الى طريق الدع

في المجلس والمعاد الي \*

The author tells us in the preface that numerous biographical works had been written dealing with the Shi'ah traditionists but that they were either over concise or more diffuse in treatment than the present work He further proceeds to say that he has dealt in a concise but efficient fashion with only those traditionists who are unanimously recognised either as wholly reliable or wholly unreliable For that class of traditionists whose reliability is doubtful he refers to another more comprehensive work of his entitled كشف المعال معرفة الرجال

The work is divided into two *Qism* and a *Khatimah* The first *Qism* (foll 1<sup>b</sup>-63) deals with reliable and the second (foll 64<sup>b</sup>-89<sup>a</sup>) with unreliable traditionists The *Khatimah* is subdivided into eight sections termed فائدة

For other copies of the work see Berlin, No 9926, Bûhâr, No 277, and Paris, No 1108 See also *Kashf al-Hujub*, fol 56<sup>a</sup>, and Brock, vol II, p 164

Written in fair Naskh Our copy contains marginal notes said to have been transcribed at Lahore, in A H 1023=A D 1614, from a copy of the work belonging to a certain Hâjî Nasrâ, as stated in the following note at the end —

كتب انكروا شيه على طريق الاستعجال العدد المدب الراحي الى  
رحمه ربه العلى ابو الحسن محمد بن المستعنى عفى عنهما فى بلدة  
لاهور من نسخة العاضل التقى البقى حاحى بصرا سلمه الله فى ٢ ربيع  
الاول سنة ١٠٢٣ \*

Scribe محمد امين المستعنى

Not dated, but the above-mentioned marginal notes were transcribed in A H 1023=A D 1614

Slightly worm-eaten

### No. 740.

fol 174, lines 19, size  $8\frac{1}{3} \times 5$ ,  $6 \times 4$

The Same

Another copy of the same work, agreeing in all respects with the preceding

Foll 36 and 37 have been misplaced after foll 32 and 40, respectively

Written in *Nîm-Shikastah*, with a few marginal notes Dated, A H 1126=1714

Scribe حلال الدين محمد

### No. 741.

fol 257, lines 12, size  $7\frac{1}{3} \times 6$ ,  $5 \times 3$

تلخيص الاقوال فى تحقيق الرجال

TALKHÎS AL-AQWÂL FÎ TAḤQÎQ  
AR-RIJÂL.

A biographical dictionary of eminent Shî'ah traditionists

Author Mirzâ Muhammad bin 'Alî bin Ibrâhîm al-Astrâbâdî  
ديورا محمد بن علي بن ابراهيم الاسترآبادى He died at Mecca in A H

1028=A D 1619 For his life see Naqd ar Rijal fol 202<sup>a</sup> and  
 Khulasat al Aṣar vol iv p 46

Beginning —

الحمد لله على عبادة الدين اصطفي اما بعد بهذا كتاب تلخيص  
 الاحوال في تحقيق احوال الرجال قد انتب فيه الاسماء على ترتيب الحروف  
 المعجم مراعاة للاول ثم الثاني وهكذا الخ \*

The work has been fully described in Br Mus Suppl No 634  
 See also India Office No 716 Asafiyah p 776 Brock vol ii  
 p 385 and Kashf al Hujub fol 39<sup>a</sup>

Written in elegant Nashḥ with a few marginal notes The  
 headings are in red Dated A H 1047=A D 1637

The first and the last two folios are supplied in a later hand  
 Fol 251-253 have been placed upside down

Two seals bearing the inscription سند محمد عباس موسوي dated  
 A H 1262=A D 1847 are found on a fly leaf at the beginning

### No 742

fol 392 lines 25 size 11½ × 7 8 × 4

معجم الرجال في تحقيق احوال الرجال

## MANHAJ AL-MAQÂL FÎ TAHQÎQ AHWÂL AR-RIJÂL

Another biographical dictionary of the Shīah traditionists  
 compiled on a more comprehensive scale by the same author

Beginning —

الحمد لله المذعالي في عرقلته عن الاسماء و الطائر الخ \*

The work is also called معجم الاحوال في تحقيق احوال الرجال See  
 Kashf al Hujub fol 130 The work has been fully described in Br  
 Mus Suppl No 635 See also Rampur p 139 and Brock vol ii  
 p 385

The present copy was transcribed at Najaf in A H 1044=A D  
 1634 Written in good minute Nashḥ with a tastefully illuminated  
 but faded frontispiece within gold and blue ruled borders Fol 262  
 is blank

Scribe اسماعيل بن سالم النحفي



## No. 743.

fol 260, lines 21, size  $10 \times 6\frac{1}{2}$ ,  $7\frac{1}{4} \times 3\frac{1}{2}$

نقد الرجال

## NAQD AR-RIJÂL.

A biographical dictionary of the Shî'ah traditionists

Author Mustafâ bin al-Husain at-Tafrîshî al-Husainî مصطفى بن الحسين التفرشي الحسيني

The author, At-Tafrîshî, who lived in the earlier part of the 11th century of the Hîrah, was a pupil of Shaikh 'Abdallâh bin al-Husain at-Tustarî (d. A H 1021 = A D 1612), a short biographical account of whom is given on fol 123<sup>a</sup>

Beginning —

الحمد لله حالو الليل و النهار العالم بخفيات الضمائر و الاسرار الخ \*

Full particulars of the work are given in B<sub>1</sub> Mus Suppl, No 636 See also Kashf al-Hujub, fol 154<sup>a</sup>, and Brock, vol II p 411

Written by more than one scribe, in different hands, Naskh and Nasta'liq In a note at the end, the last Juz is said to be written by a certain Hasan 'Ali Occasional notes, additions, and emendations are written in the margins throughout the copy Not dated Probably, about the end of the 11th century of the Hîrah

Slightly water-stained Foll 2-5 have been misplaced, and should follow after fol 231

Four seals bearing the name of a certain Muhammad bin Husain, dated A H 1216 = A D 1801, are found on the first and the last folios

## No. 744.

fol 240, lines 32, size  $11\frac{1}{2} \times 8$ ,  $9\frac{1}{2} \times 6$

منتهى المعال في احوال الرجال

MUNTAHA'L-MAQÂL FÎ 'AHWÂL  
AR-RIJÂL.

A work containing biographies of Shî'ah scholars and traditionists, arranged in alphabetical order

Author Abû 'Ali Muhammad bin Ismâ'il bin 'Abdaljabbâr bin Sa'daddîn al-Karbalâ'î ابو علي محمد بن اسمعيل بن عبد الجبار بن سعد

الدين الكرنلى He was born in the month of Du l Hijjah A H 1159=  
A D 1746 and died at Najaf in Rabī I A H 1216=A D 1801 See  
Kashf al Hujub fol 147<sup>b</sup>

Beginning —

بسمك اللهم نامى رفع منازل الرواة الخ

In the preface the author states that the work is a condensed version of the *Manhaj al Maqal* (No 742 above) and the gloss upon the same by Muhammad Baqir bin Muhammad Akmal Bahbahani (*d* A H 1205=A D 1790) together with important additions from other sources a list of which is given These additions are generally made at the end of each notice and are distinguished by the word *ملف* or *افول*

The biographical notices are preceded by five *Muqaddimah* The first notice is that of آدم ابوالحسن النحاس الكوفى and the last that of يوسف بن يعقوب بن موسى ابو الحلاب الآلهى Then follow additional chapters containing *Kunyah* names beginning with ابن or احو *Laqab Nisbah* and lastly notices of female traditionists The work concludes with a *Khatimah* subdivided into 12 *Fawa'id*

Written in hasty Nashb with the headings in red Dated A H 1220=A D 1805

Scribe حرالهاء بنت مرحوم حاحى الحرمين على بنى

The work was lithographed in Teheran ١٣٠٢

## SAINTS AND ŠUFÎS

No 745

fol 198 lines 17 size 7×5 6×4

بسمك الاسرار ومعدن الانوار

### BAHJAT AL-ASRÂR WA MA'DIN AL-ANWÂR

The life virtues miracles and sayings of Shaikh Abdalqâdir al Jilani (*d* A H 561=A D 1166) with short biographical notices of his eminent followers

Author Nûraddîn Abû'l-Hasan 'Alî bin Yûsuf bin Jarîr ash-Shattanawfî نور الدين ابو الحسن علي بن يوسف بن جرير السطووى He was born in Cairo, A H 647 = A D 1249, read under several eminent scholars, and served as a professor in the Madrasah attached to the mosque of Tûlûn He died in A H 713 = A D 1314 See Ad-Durar al-Kâminah, vol 11, fol 42<sup>b</sup>

Beginning —

استفتح باب العون بايدي محامد الله عرو حل السج \*

Copies Berlin, Nos 10072-6, Paris No 2016, Ref No 11, Râmpûr, p 330, and Cairo, vol 11, p 71 See also Brock, vol 11 p 118, and Hâj Khal, vol 11, p 71

The work has been printed in Cairo, A H 1304

Written in fair Naskh Dated, A H 787 = A D 1385 Fol 31, which has been misplaced, should follow fol 37

Scribe عند الرحمن بن محمد بن عبد الرحمن بن الحلي

### No. 746.

fol 307, lines 19, size  $8\frac{1}{2} \times 6\frac{1}{4}$ ,  $5\frac{1}{3} \times 4$ .

The Same

Another copy of the same work, beginning as above

Written in fair Naskh, with occasional vowel-points, within double red-ruled borders Dated, A H 986 = A D 1578.

### No. 747.

fol 430, lines 17, size  $11 \times 6\frac{1}{2}$ ,  $7\frac{1}{2} \times 4$ .

The Same.

Another copy of the same work, fully agreeing with the above Fol 25 and 32, which have been misplaced, should follow fol 31 and 24, respectively

Written in Naskh, with numerous short lacunae Not dated Probably, 19th century.

Fol 1-157 are slightly water-stained

No 748

foli 215 lines 15 size  $5\frac{1}{2} \times 5$   $5\frac{1}{2} \times 3\frac{1}{2}$ 

مختصر بهجة الانوار

## MUKHTASAR BAHJAT AL-ANWÂR

An abridgment of the preceding work designated at the beginning  
 كتاب المختصر من بهجة الاسرار في مناقب عوب الصمداني

The name of the author of this abridgment cannot be traced  
 Haḍ Ḥal vol ii p 71 simply mentions an abridgment of the  
*Bahjat al Asrar* without giving the name of its author

Beginning —

الحمد لله نعمدة و بسعته و يعود بالله من سرور انفسنا اما بعد  
 وهذه حمل من مناقب السنج العارف العالم العامل الرباني عبد القادر  
 الكيلاني احصى بها من كتاب السنج القصة الامام العالم المعقري  
 نور الدين ابي الحسن على بن يوسف بن حنبل بن معصود بن فضل  
 السامعي اللخمي عرف بالسطو في الدنيا سماء بهجة الاسرار و معدن  
 الانوار السج •

The work ends with the following verses —

يحلون باحلاق الرجال وكن في كالك مملوك لكل صديق  
 وكن مثل طعم الماء حلوا [و] ناردا الى الكند الحرا لكل رفيق

The present copy was transcribed at the tomb of Ibrahim Âdil  
 Shah the King of Bijapur (A H 941-965=A D 1535-1557)

Written in good Naskh with an illuminated frontispiece within  
 gold and coloured ruled borders Not dated Probably 17th century  
 Scribe حلال الدين بن مولانا علي

No. 749.

foll 118, lines 19; size  $8\frac{1}{2} \times 9$ ,  $5 \times 3\frac{1}{4}$ .

اخيار الرفيق لطلاب الطريق

IKHTIYÂR AR-RAFÎQ LI-TULLÂB  
AT-TARÎQ.

A work, believed to be unique, containing biographical notices of eminent saints and Sufis, from the earliest times down to the author's own age, arranged alphabetically

Author Shihabaddîn Abû'l-'Abbâs Ahmad bin Salâmah al-Maqdisî شهاب الدين ابو العباس احمد بن سلامة المقدسي He was a preacher in a certain mosque of Egypt, where he lived a saintly life in the Khânqâh, but on account of the envy aroused among his fellow-Shaikhs by his impressive sermons, he was compelled to remove to the Khânqâh of Sarnâqûs, where he died in A H 769 = A D 1367 See Ad-Durar al-Kâminah, vol 1, fol 42<sup>b</sup>

Beginning —

الحمد لله الذي ابدى ابوار معرفته لقلوب العارفين \*

We are told in the preface that the author, who compiled the work at the request of some of his intimate friends, based it on the following authorities, viz, *Hilyat al-Awliyâ'* of Abû Nu'aim al-Isfahânî (d A H 430 = A D 1038), the *Sifat as-Safwah* of Ibn al-Jawzi (d A H 597 = A D 1200), the *Manâqib al-Abiâr* of Ibn Khamis al-Mawsilî (d A H 552 = A D 1157), the *Tabaqât as-Sûfiyyîn* of Muhammad as-Sulamî (d A H 412 = A D 1021), and the *Risâlat al-Qushairîyah* of Abû'l-Qâsim al-Qushairî (d A H 465 = A D 1074)

The notices begin with يوسف بن الحسن and end with ابراهيم بن ادعم الرارى

The work was completed on the 1st Sha'bân, A H 740 = A D 1340, as stated in the following colophon —

قال مؤلفه رحمه الله تعالى و رضى عنه فرعب من تاليفه صبيحه  
الامين المبارك عزة شعبان المبارك سنة اربعين و سعمائة \*

Written in fair Naskh, with occasional vowel-points The headings are in red Dated, A H 913 = A D 1507

The pages of this copy have been remounted, the old folios having been suppld with new margins Several folios seem to be wanting after fol 78 Foll 109-118 are slightly damaged.

Scribe محمد بن عبد اللطيف الحوينى الارهرى

## No 750

fol 10 lines 31 size 11×8 8×5

الدر المنى فى مناقب الشيخ محمى الدين

AD-DURR AS-SAMÎN FÎ MANÂQIB  
ASH-SHAIKH MUHÎYADDÎN

A life of the popular saint Shaikh Muhiyaddîn Ibn al Arabî  
(d A H 638=A D 1240)

The author does not reveal his name in the text In the follow-  
ing note at the end he is said to be Abul Hasan Ali bin Ibrahim  
bin Abdallah bin Ibrahim bin Yusuf al Qarî al Bagdadî —

الدر المنى فى مناقب الشيخ محمى الدين رضى الله عنه قال  
الشيخ الكامل ابو الحسن على بن ابراهيم بن عبد الله بن ابراهيم بن  
يوسف القارى البغدادى نور الله و والى من رحمه فوجه \*

Ali bin Ibrahim was a contemporary of Qadî Ahmad bin Abi  
Bakr called Ibn ar Ridâd al Yamani (d A H 821=A D 1418 see Al  
Qabris al Hawi vol 1 fol 34) to whom he formally presented the  
work according to the following statement in the preface —

و بعد هذه رساله سمعتها الدر المنى فى مناقب الشيخ محمى الدين  
و ارسلتها الى الصوفى العزير و العزير العزير الشيخ بهاء الحق والدين احمد  
ابن الرداد الصوفى المنى لا ريب اناب فله مسطور \*

Beginning —

الحمد لله العلى العلم العزير الحكيم العزير العزير عن الشدة

و النظر الى \*

The work is divided into two chapters the first of which contains  
a short biographical account of Ibn al Arabî while in the second  
are enumerated the works containing his sayings and his composi-  
tions

A fine copy Written in good Naskh The correct order of the  
folios should be thus 1 7 2 4 3 6 5 8 9 and 10

Not dated Probably 18th century

No. 751.

foll 53, lines 11, size  $7 \times 5\frac{1}{4}$ ,  $6 \times 3\frac{1}{4}$ 

خطبة الماظر

## GIBTAT AN-NÂZIR.

A short but very useful work on the life, virtues, and miracles of Shaikh 'Abdalqâdir al-Jilânî (d. A. H. 561 = A. D. 1166)

Author Ibn Hajaj al-'Asqalânî (d. A. H. 852 = A. D. 1449) See Lib. Cat., vol. v, part 1, No. 159

Beginning —

\* الحمد لله العادر على تسريف مراده في تسريف اهل وداده الحج

The work is divided into eight chapters, as follows —

I	Fol 2 <sup>a</sup>	الباب الاول في ذكر مولده
II	Fol 4 <sup>a</sup>	الباب الثاني بسأته المعريه و اشتعاله ما لعلوم السريه
III	Fol 29 <sup>b</sup>	الباب الثالث في ذكر مسائحه
IV	Fol 30 <sup>b</sup>	الباب الرابع في بيان احواله
V	Fol 33 <sup>a</sup> .	الباب الخامس في بناء الناس عليه
VI	Fol 39 <sup>b</sup>	الباب السادس في ما نقله اهل عصره من الكرامات
VII	Fol 52 <sup>a</sup>	الباب السابع في بده من بليغ كلامه
VIII	Fol 53 <sup>a</sup>	الباب الثامن في وفاته

It appears, from the original pagination of the folios, that foll 11, 20-21, and 30 should come in their proper order, but have been misplaced after foll 19, 10 and 11, respectively

Written on thick creamy paper, in good Naskh Not dated Probably, 17th century

The work has been edited and published by Sir E. Denison Ross, Calcutta, A. D. 1903

No 752

foll 127 lines 27 size  $8\frac{1}{3} \times 4\frac{1}{3}$   $6\frac{1}{4} \times 3\frac{1}{4}$ 

فلاد الجواهر

## QALÂ'ID AL-JAWÂHIR

A detailed life of Shaiḥ Abdalqadir al Jilani (d A H 561=A D 1166) with an account of his descendants and followers

Author Muhammad bin Yahya bin Yusuf at Tadiḥ al Hanbali  
 محمد بن يحيى بن يوسف النابلسي Halab and  
 died in A H 963=A D 1556 See As Suhub al Wabilah fol 150

Beginning —

الحمد لله الذي فتح لأولاده طرق الهدى السبع \*

We are told in the preface that being dissatisfied with the brevity of the account of Shaiḥ Abdalqadir al Jilani given in الناسخ المعسر of Al Ulaimi (d A H 927=A D 1521) the author wrote the present work basing it on most trustworthy sources

The contents and plan of the work are thus set forth in the preface —

انبعها بعد ان اذكر سيرة السريفة بكنة و حلة و عمله و علمه و وعظه  
 و قوله و فعله و ما رفته الله من الاولاد و نعظم الاولاد له اعدافا بكنة و اذكر  
 شيئا من مناقبهم و من مناقب من انتهى الى حقه و لازم الوقوف بعنده  
 ناه ولى سلك قدر الانداج من سرف المندوع و مرند قص الانهار من سظم  
 المندوع و اذكر مولدة و وفاته و احسن ذلك سى من مناقبه و ما فعله  
 مختصرا ذلك عن الاطالة \*

Another copy of the work is noticed in Cairo vol v p 113  
 See also Haj Khal vol iv p 565 and Brock vol ii p 335

The work has been printed in Cairo A H 1303

Written in fair minute Naskh Dated A H 1145=A D 1732

Scribe احمد بن محمد بن عبد الله الحموي



## No. 753.

foll. 404, lines 23, size  $9 \times 5\frac{1}{4}$ ,  $7\frac{1}{2} \times 3$ .

لواقح الانوار فى طبقات الاخيار

LAWÂQIḤ AL-ANWÂR FÎ TABAQÂT  
AL-AKḤYÂR.

A well-known work, containing biographical notices of eminent saints and Sûfis from the earliest times down to the author's own age

Author Abû'l-Mawâhib 'Abdalwahhîb bin Ahmad bin 'Alî ash-Sha'rânî ابوالمواهب عبد الوهاب بن احمد بن علي السعري

The author, Ash-Sha'rânî, who was a great Sûfî as well as a distinguished scholar, was born in A H 899=A D 1493 In A H 911=A D 1505, he went to Cairo, where he was invested with the *khnqâh*, or spiritual robe, by Jalâladdîn as-Suyûtî (d A H 911=A D 1505) Our author settled permanently in Cairo, where he spent a saintly life, and wrote a large number of valuable works on theology and Sûfism He died on Monday, the 11th Jumâdâ I, A H 973=A D 1565 See Tâj at-Tabaqât, vol x, fol 248<sup>a</sup>

Beginning —

الحمد لله الذي حلع على اوليائه حلع اعمامه بهم بذلك له

حامدون الح \*

The work was completed on the 15th Rajab, A H 952=A D 1545, as stated in the following lines at the end —

قال مؤلفه ..... كان العراق من كتابتها حامس عسرحب الفرد سنة

الدين و خمسين و تسعمائه \*

Copies Berlin, No 9982, Koprî, No 1112, Munchen, No 446, Wien, No 1185, Br Mus, Nos 371/2, 964, Cairo, vol 11, p 108, Goth, No 1767, India Office, No 713, Paris, No 2045, and Râm-pûr, p 363 See also Brock, vol 11, p 338, and Hâj Khal, vol v, p 339

The work has been twice printed in Cairo, A H 1292 and 1311

Written in fair Naskh Not dated Probably, 18th century Short lacunae are found on foll 397<sup>b</sup>, 398<sup>a</sup>, 399<sup>b</sup>, 400<sup>a</sup>, 401<sup>b</sup>, and 402<sup>a</sup>

There are two seals on the title-page, one of which bears the name of a certain Abû'l-Fath Muhammad Imâmaddîn and the other that of a certain Muhammad Najîb Klfan

The MS was obtained from the Asafiyah library of Haiderabad in exchange for some other books as appears from the following note on the last folio —

این نسخه که د منادله بعض کتب که د کتب خانه اصفه موجود  
بود بکتاب خانه موسوم به او بعدل بملک لاندیری واقع نانکی نور نداء  
دموده مولوی حداد بحس حال بهاد داده سد سده ربع الدانی سنه ۱۳۱۲ •

No 754

fol 29 lines 23 size 9×7 7×3

رساله فی مناقب الشیخ محمد

# RISALAH FĪ MANÂQIB ASH-SHAikh MUHAMMAD

A life of Shaykh Muhammad Qarahbagı a Turkish saint (d A H 956=A D 1549) with an account of his miracles and sayings

Author Muhammad bin Mustafa bin Habib bin Muhammad Qarahbagı محمد بن مصطفى بن حبیب بن محمد قراہباغی

The author Muhammad bin Mustafa a descendant of the saint Muhammad Qarahbagı was born in Ardrum A H 1070=A D 1659 After finishing his education at home he went to Constantinople where having secured the patronage of his cousin Shaykh al Islam Faidallah Afındı he entered the State service and soon became Qadı of Galtah In A H 1115=A D 1703 after his patron Faidallah Afındı had unfortunately been killed in a riot at Adrianople our author was exiled by a royal decree to Brussa where he remained about thirty years and died on the 13th Ramadan A H 1146=A D 1734 Besides the present work he left behind him a useful work on politics and several treatises on various legal points See Taj at Tabaqat vol xii part 1 fol 295<sup>b</sup>

Beginning —

\* الحمد لله الممدی الممد الأول العبد الممد الح

We are told in the preface that the work was compiled at the instance of the afore said Shaykh al Islam Faidallah Afındı

The biographical account of the saint Qarahbagı is followed by two *Fasl* the first of which contains short biographical notices of the saint's two sons Wali Muhammad and Habib Muhammad (d

A H 1025=A D 1616), and the second notices of his two grandsons, Mustafâ Âfindî (*d* A H 1068=A D 1658) and Muhammad Âfindî (*d* A H 1104=A D 1692)

Written in ordinary Nasta'liq Dated, A H 1242=A D 1826

Scribe حاحي داود بلحي

### No. 755.

fol 124, lines 17, size  $8\frac{1}{4} \times 6$ ,  $6 \times 3\frac{1}{4}$

اصمى الموارد

### ASFA'L-MAWÂRID.

A life of Shaiikh Khâlid ash-Shahrazûrî an-Naqshbandî al-Mujaddidî, with short biographical notices of his Shaiikhs, friends and relatives, entitled اصمى الموارد من سلسال احوال الامام خالد

Author Shaiikh 'Usmân bin Sanad al-Basrî شيخ عثمان بن سند البصرى He wrote also a history of Bagdâd, from A H 1198 to 1250=A D 1784 to 1834, entitled داود مطالع السعود بطيب احوال الوالي, which has been printed in Bombay, A H 1304 He died in A H 1250=A D 1834 See *Iktifâ'al-Qunû'*, p 434

Beginning —

الحمد لله الذي صير تراحم وحوه العز من وجوه التراحم و المكاسن

العيون و العز و نور من مآثرهم اسنان عين كل حنرو ابرالحم \*

Shaiikh Khâlid ash-Shahrazûrî, who was of Kurdish origin, was born at Qarah-Dâg (a village five miles from Sulaimânîyah) in A H 1190=A D 1776 He made a pilgrimage to the Haramain, and there he was induced by a certain Indian Sûfî to proceed to India for the purpose of obtaining the *Sanad* and the *Khirqah* (spiritual robe) of the Naqshbandîyah order He reached Delhi, after a prolonged journey through Persia, Turkistan, and Afghanistan He then became a disciple at Delhi of Shâh 'Abdallâh (*d* A H 1240=A D 1824, see *Khazînat al-Asfiyâ'*, vol 1, p 693), who authorised him to admit disciples to the Naqshbandîyah, Qâdiriyyah, Suhrawardîyah, Kuhrâ-wîyah and Chishtîyah orders He also attended at Delhi the lectures of the well-known Shâh 'Abdal'azîz Dihlawî (*d* A H 1239=A D 1824), and received a *Sanad* from him He returned home viâ the Persian Gulf, and on his arrival at Sulaimânîyah in A H 1226=A D 1811, he was received with great honour He served as a professor in the

Madrasah Al Isfahaniyah at Az Zawra and wrote several treatises against Wahhabi doctrines the creed of that sect at that time prevailing throughout Arabia and Mesopotamia. He died in A H 1231 = A D 1816

The work was compiled at the request of Ubaidallah bin Ubaidallah al Haidari a biographical account of whom appears on foll 115<sup>a</sup>-120<sup>b</sup>

Written in fair Nasl h Dated A H 1235 = A D 1820

Scribe عدد الله بن عيسى بن اسمعيل

## COMMENTATORS ON THE QURÂN

No 756

foll 132 lines 17 size 9½ × 6 7 × 4

طبقات المفسرين

## TABAQÂT AL-MUFASSSIRÎN

Biographical notices of 314 eminent scholars who wrote commentaries on the Quran arranged alphabetically

Author Shamsaddin Muhammad bin Ali bin Ahmad ad Da udi al Maliki سمس الدين محمد بن علي بن احمد الداودي المالكي He was one of the pupils of the celebrated Imam Jalaladdin Abdarrahman as Suyuti (d A H 911 = A D 1505) wrote the present work in A H 941 = A D 1531 and died in A H 945 = A D 1538 See Broel vol II p 289

Beginning —

الحمد لله و كفى و سلام على من اعطى و آل و صحب له  
و خلفاء و بعد بعد ألف العلامة سمس الدين محمد بن علي بن احمد  
الداودي المالكي تلميذ الحافظ عبدالرحمن بن حلال الدين السدوطي  
قدس سرهما و نور الله صريحتهما طبقات المفسرين جمع فيها مقدمي العصر  
و المناخرين مرينا على حروف المعجم فقال الح \*

In Hâj Khal, vol iv, p 152, the present work is said to be the best ever compiled on the subject, and it is said to begin, without any preface, with the notice of **ابن** The present copy, however, would appear to be somewhat incomplete, since the notices commence with **يوسف بن موسى الكوفي** They end with **ابراهيم بن احمد**

Another copy of the work is noticed in Cairo, vol v, p 81

Written in fan Naskh, with an illuminated frontispiece, with red and blue ruled borders

Dated, A H 1293 = A D 1876

Scribe **عيسى بن علي الحيدرابادي**.

A seal bearing the name of Abû'l-Makârîm, dated A H 1297 = A D 1880, is found on fol 1<sup>b</sup>

## READERS OF THE QURÂN.

No. 757.

fol 189 lines 23, size  $11\frac{1}{4} \times 5\frac{1}{4}$ ,  $9\frac{1}{2} \times 5\frac{1}{2}$

طبقات القراء

## TABAQÂT AL-QURRÂ'.

Biographies of eminent readers of the Qur'ân, beginning with the renowned founders of the seven versions (القراء السبعة) and ending with the author's contemporaries, arranged chronologically, in 17 *Tabaqât*

Author **Shamsaddîn Abû 'Abdallâh Muhammad bin Ahmad bin 'Usmân bin Qâ'imâz ad-Dahabî** **شمس الدين ابو عبد الله محمد بن احمد بن عثمان بن قايماز الدهبي** (d A H 748 = A D 1348), for some account of whom see No 700 above

Beginning —

الحمد لله و سلام على عبادة الدين اصطفى من اشهد ان لا اله الا الله وحده لا شريك له مالمع نور و احتفى و اشهد ان محمدا عبده و رسوله سعد السرفا و حسدا الله و كفى اما بعد فهذا كتاب معرفة المسطورين من

العزاء الاعلى اولى الاسماء و الاعيان و النعم في البلدان على  
الطغاة و الارماح \*

## Contents —

- I Fol 1<sup>a</sup> الطبعة الاولى وهم الذين عرضوا العراق و بلقوة من  
رسول الله صلى الله عليه وسلم كما قاله الله الرح  
الامن بلاع من فائله و منكره عز و علي \*
- II Fol 4<sup>b</sup> الطبعة الثانية وهم الذين عرضوا على احد المذكورين  
فيلهم اولفقوا منهم \*
- III Fol 8<sup>b</sup> الطبعة الثالثة و ما بينهم من الناعمين
- IV Fol 17<sup>a</sup> الطبعة الرابعة و اوانهم يدخل في الطبعة الثالثة و  
حملهم سنة و عسرون اماما \*
- V Fol 29<sup>a</sup> الطبعة الخامسة و عديهم سبعة و ثلاثين معرا
- VI Fol 38<sup>a</sup> الطبعة السادسة و عديهم سبعة و ستون اماما
- VII Fol 50<sup>b</sup> الطبعة السابعة و عديهم سبعون نفسا
- VIII Fol 59<sup>b</sup> الطبعة الثامنة و عديهم خمسة و ثمانين معرا
- IX Fol 73 الطبعة التاسعة و عديهم اثنان و ثمانون نفسا
- X Fol 84<sup>b</sup> الطبعة العاشرة و املها ثمانية و سبعون اماما
- XI Fol 90<sup>a</sup> الطبعة الحادية عشر و عديهم اثنان و ثمانون نفسا
- XII Fol 105<sup>a</sup> الطبعة الثانية عشر و في اوانها جماعة لولا تأخر  
موتهم لقدموا و مجموعهم مائة و ستة عشر معرا \*
- XIII Fol 118<sup>a</sup> الطبعة الثالثة عشر
- XIV Fol 131<sup>b</sup> الطبعة الرابعة عشر
- XV Fol 148 الطبعة الخامسة عشر و عديهم سبعة و ثمانون
- XVI Fol 155<sup>b</sup> الطبعة السادسة عشر من العزاء و عديهم مائة و خمسة  
رجال \*
- XVII Fol 178<sup>b</sup> الطبعة السابعة عشر مائة و ثمانون من اربعين بل اريد

As he tells us in the following lines at the end the work was  
revised by the author with additions and alterations in A H 730 =  
A D 1330 —

فرع محمد بن الدهلي المؤلف من هذه [ النسخة ] المذكرة و فيها  
زيادات و نعدم و ناخذ عن المسودة في ربيع الاحرسنة بلنيس و سعمانه \*

For other copies see Paris No 2048 Berlin No 9943 and  
Kopr No 1116 See also Haf Khal vol iv \*p 150 and Brock  
vol ii p 46

Foll 184<sup>b</sup>—189<sup>b</sup> contain supplementary biographical notices of  
readers of the Quran in two parts The first as we are told in the

In Hâj e, is said to have been copied from the author's autograph best ever, and the other to be a selection from the *Ḍarī Tabaqât al-preface* of 'Afifaddîn al Matarî (whose name is given in Hâj Khal, app. iv, p 150, as At-Tabarî) —

هذا دليل مفعل من حط الكاوط الدهنى و من فوائد الكاوط

عقب الدين المطري وهم اهل الطبعه النامه عسرو ما بعدها \*

Written in Naskh, originally without diacritical points, which, according to a note at the end, were subsequently added at Haïdarâbâd, in A H 1213=A D 1798, by a scholar, who does not reveal his name

Dated, A H 1180=A D 1766

Scribe السد على المالكى

A table of contents is prefixed to the work

The title-page contains a short biographical sketch of the author, extracted from the *Tabaqât al-Kubrâ* of As-Subkî

## HANAFITE JURISTS AND SCHOLARS

No. 758.

fol 200, lines 17, size  $11 \times 7\frac{1}{4}$ ,  $9 \times 5\frac{1}{2}$

الجواهر المصيه فى طبقات الكنعنه

### AL-JAWÂHIR AL-MUDÎYAH FÎ TABAQÂT AL-ḤANAFÎYAH.

A biographical dictionary of Hanafite scholars and authors, complete in two separate volumes

Author Muhîyaddîn Abû Muhammad 'Abdalqâdir bn Abî'l-Wafâ' Muhammad al-Qurashî al-Misrî معي الدين ابو محمد عبد القادر بن ابى الوفاء محمد القرشى المصرى He was born in Sha'bân, A H 696=A D 1297, and studied in Cairo and Mecca under numerous scholars, such as Hasan al-Kurdî (d A H 720=A D 1320), Ahmad ad-Dimyâtî

(d A H 749 = A D 1348) Ibrahim at Tahirī (d A H 728 = A D 1328) Abdallah as Sanhajī (d A H 724 = A D 1324) and others. He produced several useful works on the Hanafite law and died in A H 775 = A D 1373. For his life see Husn al Muhadharah fol 117 Ad Durar al Kamīnah vol 1 fol 298 and Hada iq al Hanafiyah p 294

## Vol I

Beginning —

الحمد والعظمه الكبريا لمى له الاسماء الحسنى الم \*

The biographical notices are preceded by a *Muqaddimah* which is divided into three chapters dealing respectively with the names of God, the genealogy of the Prophet and the life of Imam Hanafah (d A H 150 = A D 767). The present volume breaks off in the middle of the account of *ابن احمد بن يوسف بن اسمعيل بن ساء العوارمى*.

For other copies see Berlin No 10020 Buhār No 254 Asafiyah p 780. See also Brock vol II p 80 and Haf vol II p 648.

The work has been printed in Haidarabad (Deccan) و

No 759

fol 184 lines and size same as above

The Same

Vol II

الكتاب

الكتاب

الكتاب

الكتاب

و

الكتاب I

The second volume of the preceding work which completes the account of *ابن احمد بن يوسف بن اسمعيل بن ساء العوارمى* and ends with the account of *ابن يعسى*. The biographical notices are followed by *كتاب الجامع* consisting of notes on miscellaneous and religious matters *الكتاب الر*.

A fly leaf at the end contains a biography of the *مات سنة* of Yusuf bin *من بوج* *المبطل الصائى و المستوفى بعد الراى* (d A H 874 = A D 1469) *الكتاب العا*.

Both volumes are written by one and the same scribe Indian Nasta liq with numerous lacunae No, da *هو و زعمه* 18th century *ذكره به*.

الكتاب السادس

الكتاب السادسة



## No. 760

fol 152, lines 23, size  $8 \times 5\frac{1}{4}$ ,  $6\frac{1}{2} \times 3\frac{1}{2}$

عُود الْجُمَان فِي مَنَاقِب أَبِي حَنِيفَةَ النُّعْمَانِ

UQÛD AL-JUMÂN FÎ MANÂQIB ABÎ  
HANÎFAT AN-NU'MÂN.

A comprehensive biography of Imâm Abû Hanîfah (d. A. H. 150 = 767), together with an account of his eminent disciples

Author Shamsaddîn Abû 'Abdallâh Muhammad bin Yûsuf bin 'Alî bin Yûsuf ad-Dimashqî as-Sâlihî ash-Shâfi'î

سمس الدين ابو عبد الله محمد بن يوسف بن علي بن يوسف الدمشقي الصالحى الشافعى He was born at Damascus, but settled in Cairo, where he lived in the Khânqâh of Barqîyah, and died on the 14th Sha'bân, A. H. 942 = A. D. 1536 See Brock, vol. II, p. 304, and Hâj Khalî, vol. IV, p. 238

Beginning —

الحمد لله الذى جعل العلماء ورة الانبياء و احتار من الأئمة

المجتهدين فى مروع السريعة الأولياء ومن احبهم كلهم وعد فار ودخل كرمرة

الاتقياء ومن انتقص احدا منهم وعد ظلم نفسه وهو من الاعداء الى \*

Having, in A. H. 938 = A. D. 1531, come upon a work containing disparaging remarks about Imâm Hanîfah, our author was moved to write the present work, in which he defends the said Imâm, and gives an account of his pious mode of living, his literary eminence, and distinctive attributes, together with an account of his eminent disciples

The work is divided, as follows, into a *Muqaddimah*, 26 chapters, and a *Khâtirah* —

Fol 3<sup>a</sup>

المقدمة تشمل على ستة فصول

Fol 14<sup>a</sup>

الباب الاول فى نسبه وتاريخ مولده وصغته

Fol 17<sup>a</sup>

الباب الثانى فيما ورد فى تشرى النبي صلى الله عليه وسلم

Fol 19<sup>a</sup>

الباب الثالث فى من ادركه ابو حنيفة رضى الله عنه من

Fol 25<sup>a</sup>

الصحابة ومن سبب منهم \*

Fol 35<sup>a</sup>

الباب الرابع فى ذكر بعض شيوخه

Fol 57<sup>a</sup>

الباب الخامس فى ذكر بعض الآخدين عنه الحديث والعقده

Fol 60<sup>a</sup>

الباب السادس فى مبدء امره وشأنه وطلعه العلم

الباب السابع فى ابتداء حلوسه للأفتاء والتدريس

- Fol 62<sup>a</sup> الباب الخامس في ذكر الأصول التي بنى عليها مدعته
- Fol 64 الباب التاسع في حصانصة التي اخص بها عن عمر من  
الامة \*
- Fol 67 الباب العاشر في بناء الامة عليه وعلى عقبه وعظميهم له
- Fol 77<sup>a</sup> الباب الحادي عشر في سدة احبادة في العباداة وقناعة الليل  
كله وكثرة صلاته بالليل وقراءة القرآن كله في ركعة \*
- Fol 81 الباب الثاني عشر في خوفه ومراقبته لربه سبحانه وتعالى
- Fol 84<sup>a</sup> الباب الثالث عشر في كرمه وحودة وسكانه ومواساته
- Fol 86<sup>b</sup> الباب الرابع عشر في ورعه ورعدة وامانه
- Fol 89<sup>a</sup> الباب الخامس عشر في وفور عقله وفراسته
- Fol 91 الباب السادس عشر في ركاة و طننه واحبته المسكنة عن  
الاسئلة المبهمة \*
- Fol 106<sup>a</sup> الباب السابع عشر في حمل من مكارم اخلافة عن ما تقدم
- Fol 109<sup>b</sup> الباب الثامن عشر في اكله من كسبه وردة حوائر الأمراء  
والخلفاء وعبرهم من ارباب الدولة \*
- Fol 110<sup>b</sup> الباب التاسع عشر في اخلافة في ملسته
- Fol 111<sup>a</sup> الباب العاشر في حسن حكمه ومواعظه و آدابه
- Fol 114<sup>b</sup> الباب الحادي والعشرون في عرض الأمراء والخلفاء عليه  
القضا ورة من الولايات وامتناعه من ذلك وصبرهم له  
وحسنهم اياه \*
- Fol 116<sup>b</sup> الباب الثاني والعشرون في ذكر احرف قبل انه كان  
بجدار القرأة بها \*
- Fol 117<sup>b</sup> الباب الثالث والعشرون في بيان كثرة حديثه وكونه من  
اعيان الحفاظ \*
- Fol 130<sup>a</sup> الباب الرابع والعشرون في سبب مرضه ووفاته و انه  
ما من شهيد و ابن دس و ما يتعلق بذلك و ما سمع  
من نوح الحسن عليه \*
- Fol 133<sup>a</sup> الباب الخامس والعشرون في بعض منامات حسنة رآها  
هو وروى له في حياته وبعد وفاته و بيان رد منامات  
ذكرت بصد ذلك \*
- Fol 138<sup>b</sup> الباب السادس والعشرون في بعض ما قبل منه من الشعر
- Fol 141<sup>a</sup> الخاتمة يستعمل على اربعة فصول \*

The work was completed towards the end of Rabi II, A H 939 = A D 1532, as stated in the following colophon —

قال مؤلفه اقر الخلق الى عفو الحق محمد بن يوسف بن على  
بن يوسف الدمشقى الصالحى القادري بربل الدرومة التى بصحراء  
القاهرة خارج باب العصر ..... مربع من تالعه فى  
واحد شهر ربيع الآخر سنة تسع و ثلثين و تسعمائة \*

The above colophon is followed by a short biographical notice of the author, written in the same hand as the text

For other copies, see Wien, No 1180, Yenî, No 876, Ayâ Sûfiyah, No 3309, Cairo, vol v p 90, and Râmpûr, p 670

Written in Naskh, with the headings in red Not dated Probably, 18th century

A seal bearing the name of Sayyid Hamîdaddîn Ahmad, alias Nûralhudâ, dated A H 1257 = A D 1841, is found on the title-page

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### No. 761.

fol 49, lines 19, size  $7\frac{1}{2} \times 5$ ,  $6\frac{1}{2} \times 3\frac{1}{2}$

طبقات السادة الحنفيه

## TABAQÂT AS-SÂDAT AL-HANAFÎYAH.

A work containing biographical notices of well-known doctors of the Hanafite school, from Imâm Abû Hanîfah (d A H 150 = A D 767) to Ahmad bin Sulaimân bin Kamâl Pâshî (d A H 940 = A D 1533)

Neither the title of the work nor the author's name is given in the text In a note on the title-page, the work is ascribed to Ahmad bin Mushihaddîn Mustafâ Tâshkuriîzâdah (d A H 968 = A D 1560) This, however, appears to be a mistake It is not included among the works attributed to this author, and, indeed, seems to be identical with the *Tabaqât as-Sâdat al-Hanafîyah* of 'Abdallâh as-Suwaydî (died c A H 950 = A D 1543), which, according to the copy described in Berlin No 10026, has the same beginning and contents as the present work <sup>9</sup>

## Beginning —

الحمد لله رب العالمين و الصلوة و السلام على سيدنا محمد و اله  
و صحته اجمعين اما بعد فهذا الكتاب مختصر في طبقات الحنفية ذكر  
فيه المساهمة من الامة الذين تعلموا علم السريعة في كل طئفة و سرورها  
من الامة الخ \*

The author in his preface tells us that the Hanafite jurists can be divided into the following seven groups or *Tabaqat* all of which with the exception of the seventh are mentioned in the Berlin copy —

- 1 الطئفة الاولى طئفة المعندين في السرع كالامة السند المذكورة و من  
سلك مسلكهم من الامة \*
- 2 الطئفة الثانية طئفة المعندين في المذهب كعاصد اصحاب الطئفة  
الاولى \*
- 3 الطئفة الثالثة طئفة المعندين في المسائل التي لا رواة فيها عن  
صاحب المذهب \*
- 4 الطئفة الرابعة طئفة اصحاب النسخ من المقلدين كالرازي و اخرائه
- 5 الطئفة الخامسة طئفة اصحاب النسخ من المقلدين كابي حسن  
القدوري و صاحب الهداية \*
- 6 الطئفة السادسة طئفة المقلدين القادرين على التمسك بنس القوي و  
الصعب و طاهر الرواة \*
- 7 الطئفة السابعة طئفة المقلدين الذين لا يقدرون على التمسك المذكور  
في المستطور ولا يترجون بنس العرب و السمن و لا يترجون السمال عن  
النس بل يتبعون ما يجدون في النسخ كعاطف الليل \*

Written in ordinary Nashb within double red ruled borders with a tasteless frontispiece

Emendations and corrections have been made in the margins throughout the copy

Dated A H 1103 = A D 1692

Four fly leaves at the beginning contain miscellaneous notes and extracts from various sources

## No. 762.

foli 85, lines 13, size  $8\frac{1}{2} \times 5\frac{1}{4}$ ,  $6 \times 6\frac{1}{4}$

الخيرات الحسان في مناقب الامام ابى حمزة المصنف

AL-KHAIRĀT AL HISĀN FĪ MANĀ-  
QĪB AL-IMĀM ABĪ ḤANĪFAT  
AN-NU'MĀN.

A well-known biography of Imām Abū Hanīfah (*d* A H. 150 = A D 767)

Author Abū'l-'Abbās Shihābaddīn Ahmad bin Muhammad bin 'Alī, called Ibn Hajar al-Haiṣamī *ابو العباس سبط الدين احمد بن محمد بن علي السعيراني* (*d* A H 974 = A D 1566) See Lib Cat. vol v, part 1, No 283

Beginning —

الحمد لله الذي احتص العلماء بوزارة الانشاء اجمع \*

In the preface, the author tells us that his original draft of a life of Imām Abū Hanīfah, which he lent to a friend for copying, having been lost, he was obliged to rewrite it, and based the present work on the *'Uqūd al-Jum'īn* of Muhammad bin Yūsuf ad-Dimashqī (No 760 above)

The contents of the work have been described in Berlin, No 10003 See also Cairo, vol v, p 51, Brock vol ii, p 389, and Hāj Khal, vol iii, p 182

Written in fair Naskh, with a few marginal notes The headings of the chapters are in red Not dated Probably, the first half of the 19th century

The work has been twice printed in Cairo, A H 1305 and 1311

## No. 763.

foli 178, lines 17, size  $8\frac{1}{4} \times 5$ ,  $5\frac{1}{2} \times 2\frac{3}{4}$ .

الاثمار الجيدة في اسماء الحنفية

AL-ASMĀR AL-JANĪYAH FĪ ASMĀ'  
AL-ḤANAFĪYAH.

A biographical dictionary of eminent jurists of the Hanafite school.

Author Mulla Ali bin Sultan Muhammad al Qarī al Harawī  
 ملا علی بن سلطان محمد القاری الهروی (d A H 1014=A D 1605) See Lib  
 Cat vol v part 1 No 237

Beginning —

الحمد لله رب الرض السماء دى الفصل و الطول و الدعاء الخ \*

The title of the work is not given in the text but in the *Khulāṣat al Asar* vol iii p 185 and the *Hadāiq al Hanafiyah* p 399 it is called *الانوار الحنبية فى اسماء الحنفية*. In a note at the top of fol 1<sup>b</sup> however the work is designated *حديث العمال*.

In the preface the author states that he compiled the present work after completing his well known commentary on the *Musnad* of Imam Abu Hanifah (d A H 150=A D 767) entitled *مسند الانام سرح* (see Lib Cat vol v part 1 No 237)

The first fifty folios are devoted to the life of Imam Abu Hanifah divided into several *Fasl*. The alphabetical series of proper names begins on fol 50<sup>b</sup> with *راعى بن احمد بن محمد حمويه* and ends on fol 153 with *يوس بن العاسم* and this is followed by additional chapter containing *Kunyah* notices of female jurists and *Ansab*. The work ends with a *Khātimah* called *صاب الجامع* which is divided into a large number of *Fa'idah* dealing with miscellaneous legal and religious matters. Following the *Khātimah* comes a *Fasl* containing a few supplementary notices of the Hanafite jurists of Yemen extracted from the *Tiraz Alam a zaman Fi Tabaqat A yan al Yaman* of Ali bin Hasan al *Khazraji* (d A H 812=A D 1409)

Another copy of the work is noticed in Buhār No 256

Foll 42 and 52 are misplaced and should follow after foll 51 and 41 respectively

Written in fair *Nasḥ* but with clerical errors Dated A H 1076=A D 1665

Scribe *عبد الرحمن بن صالح*

No 764

fol 193 lines 17 size 10½ × 7 7½ × 4½

[كتاب المكتهدين]

[KATĀ'IB AL-MUJTAHIDĪN]

A work containing biographical notices of eminent doctors of the Hanafite school without title or author's name

The work seems to be based on the *Katâ'ibu A'lâm al-Alhyâr* of Mahmûd bin Sulaimân al-Kaffawî (d A H 990 = A D 1582), to whom our author refers on almost every page. The latest work quoted is the *Ad-Durr al-Mukhtâr* of Al Haskafî, who died in A H 1088 = A D. 1677

Beginning —

فاتحة الكتاب و فيما حمسة مطالب المطلب الاول في حد العقء  
المطلب الثانى في الاعتماد المطلب الثالث في رسم المعنى المطلب  
الرابع في طبقات العقماء السبعة المطلب الخامس في اماب المسائل الخ \*

The work consists of an introduction, termed *فاتحة الكتاب*, and six *Katâ'ib* (lit., battalions). The introduction is subdivided into five *Matâlib*, dealing, respectively, with the definition of law, the significance of *Ijtihâd*, or legal scholarship, the duties of a *Muftî*, or jurisconsult, the seven classes of jurists, and the twenty-five principles of jurisprudence.

The six *Katâ'ib* are as follows —

I	Fol 15 <sup>a</sup>	كتيبة طبقة المعتمدين في السرعة وهي الكتبة الاولى
II	Fol 30 <sup>b</sup>	كتيبة طبقة المعتمدين في المدعب و امراض
III	Fol 63 <sup>a</sup>	كتيبة طبقة المعتمدين في المسائل
IV	Fol 115 <sup>b</sup>	الكتبة الرابعة طبقة اصحاب الذخيرة
V	Fol 143 <sup>b</sup>	كتيبة طبقة اصحاب الترحيم
VI	Fol 170 <sup>a</sup>	كتيبة طبقة المتدربين في العتوى

Written in fair Nasta'liq. The following folios are blank, viz., 79<sup>a</sup>, 81<sup>a</sup>, 101<sup>a</sup>, 119<sup>b</sup>, 128<sup>b</sup>, 130<sup>b</sup>, 134<sup>a</sup>, 138<sup>b</sup>, 144, 147<sup>b</sup>, 150<sup>a</sup>, 152<sup>a</sup>, 154<sup>b</sup>, 156<sup>a</sup>, 158<sup>b</sup>, 161<sup>b</sup>, 163<sup>a</sup>, 165<sup>b</sup>, 168<sup>b</sup>, 170<sup>a</sup>, 174<sup>b</sup>, 176<sup>b</sup>, 178<sup>b</sup>, 182<sup>b</sup>, 183<sup>a</sup>, 185<sup>a</sup>, 187<sup>b</sup>, and 189<sup>a</sup>.

Not dated. Apparently, 19th century.

## SHĀFI'Ī JURISTS AND SCHOLARS

No 765

fol 226 lines 30 size  $6\frac{1}{2} \times 5$   $5\frac{1}{2} \times 3\frac{1}{2}$ 

مس كذب المعري

## TABYĪN KADIB AL-MUFTARĪ

A very old copy of a work on the life and merits of Imam Abu l Hasan al Ash'ari ash Shafi'i the celebrated founder of the Ash'ari school of theology (A H 324=A D 936) accompanied by short biographical notices of his prominent disciples and followers .

Author Şiqataddīn Abul Qasim Ali bin al Hasan bin Hibatallah called Ibn Asakir ربه الدين ابو القاسم على بن الحسن بن هبة الله اساكير السهرنابي عساكر

The author who was the most eminent traditionist of Syria of his age was born on the 1st Muharram A H 499=A D 1105 He received his education at Bagdad in the famous Nizamiyah College and served at Damascus as a professor in the Dir al Hadis An Nuriyah an institution which was founded chiefly on his account by Al Malik al Adil Nuraddin Mahmud bin Zangi the then ruler of Syria (A H 541-569=A D 1146-1173) Our author died at Damascus A H 571=A D 1176 For his life see Tabaqat al Kubra by As Subki vol vi fol 15<sup>b</sup> Tadhkirat al Huffaz vol iv p 122 Tabaqat by Al Isnawi fol 164 Tabaqat by Ibn al Mulaqqin fol 46<sup>b</sup> Tabaqat al Mufasssin by Ad Daudi fol 62 Mir'at al Janan fol 343<sup>b</sup> Dustur al Ilam fol 96<sup>b</sup> and Ibn Kbalikan (De Slane's translation) vol ii p 202

Beginning —

الحمد لله الذي منح اهل الدنيا في توحده نصار و احلاما الى \*

The work consists of the following chapters —

Fol 5<sup>b</sup> ذكر اسمه ابي الحسن رحمه الله عليه و نسبه و الامر الذي

فار عهده اهل الاعترال به \*

Fol 11<sup>a</sup> ما روى عن النبي صلى الله عليه وسلم عن سارته بقدم

• ابي موسى و اهل الدين \*



- Fol 17<sup>a</sup> ذكر ماروق ابو الحسن رحمه الله من شرف الاصل و ما ورد  
من تنبيه دوى النعم -
- Fol 54<sup>b</sup> ذكر ما اشتمر به ابو الحسن رضي الله عنه من العلم و طهر  
منه و نور المعرفة -
- Fol 62<sup>b</sup> ذكر ما عرف من ابي الحسن رضي الله عنه من الاحتياط في  
العبادات -
- Fol 63<sup>b</sup> ذكر ما يسر لابي الحسن رضي الله عنه من الدعاء من  
كونه من خير مبرور هذه الامه -
- Fol 67<sup>a</sup> [ذكر] ما وصف من محابته لاهل البدع
- Fol 77<sup>a</sup> ذكر ماروق من الملمات التي تدل على ان ابا الحسن  
من مستحققي الإماماء [sic الامامه] -
- Fol 78<sup>a</sup> ذكر ما مدح به ابو الحسن من الاسعار
- Fol 83<sup>b</sup> ذكر جماعة من اعلان مسامحة اصحابه .

The above chapters are followed by a systematic refutation of the false allegations made against Imâm Ash'arî by his opponents

For other copies of the work see Ref , No 149 , Leyden No 901 , and Escui , No 1796 See also Hâj Khal , vol II p 187, and Brock , vol I p 331

Written in old Arabian Naskh The first six folios are supplied in a later hand

In the following note at the end apparently in the same hand as the text, the scribe is said to be Abû Ja'far al-Qurtubî whose proper name is Ahmad bin 'Alî bin Abî Bakî bin Ismâ'il al-Qurtubî (d A H 596=A D 1199 , see *Tabaqât al-Qunîâ'* by Ad-Dahabî fol 132<sup>b</sup>) —

خط انى جعفر القرطبى امام دار الحديث ... .. بدمشق \*

The above note is followed by an original *Samâ'* (written by the same Ahmad bin 'Alî al-Qurtubî) saying that the present copy was read before the author's son, Abû Muhammad Qâsim bin 'Alî (d A H 600=A D 1203), at several sittings, the last of which was held on Monday the 31d Dû l Qa'dah A H 581=A D 1186

No 766

fol 272 lines 17 size  $9\frac{1}{2} \times 6\frac{1}{2}$   $6\frac{1}{2} \times 3\frac{1}{2}$ 

طبقات الساعده الكبرى

# TABAQÂT ASH-SHÂFI'ÎYAT AL KUBRÂ

A comprehensive biographical dictionary of Shâfi'î scholars complete in seven separate volumes

Author Tajaddîn Abu Nasr Abdalwahhâb bin Ali bin Abdal Kafi  $\text{rah}$  Subkî  $\text{rah}$  Shâfi'î  $\text{rah}$  ن عبد الكافي بن علي بن نصر عبد الوهاب بن علي بن عبد الوهاب بن عبد الكافي الشافعي الكوفي. He was born in Cairo A H 727 = A D 1327 and settled with his father in Dima'us where he studied under the well known Shamsaddîn ad Dahabî (d A H 748 = A D 1348). He attained a profound knowledge in several branches of learning especially the Shâfi'ite school of law in which he claimed to be one of the supreme authorities. He was appointed Qadî of Damascus but was subsequently suspended and imprisoned for two months. After his release he was reinstated as Qadî. He also served in numerous academies of Syria and Egypt. He compiled three biographical dictionaries of Shâfi'ite scholars the present being the most comprehensive. The titles of the other two are طبقات الساعده الوسطى and طبقات الساعده الصغرى. Besides these he produced several other useful works mostly on Shâfi'ite jurisprudence and Muhammadan theology. He died on the 7th Du l Hijjah A H 771 = A D 1370. For his life see Ad Durar al Kamînah vol 1 fol 309<sup>a</sup> Dustur al Ilam fol 62<sup>a</sup> and Tabaqat by Ibn Qadî Shuhbah fol 157<sup>b</sup>.

Vol I

Beginning —

قال سندنا العدد العشر الى الله تعالى  
و تسعده و تسعرة و تسعده الى \*

The work is divided into seven *Tabaqat* the names included in each *Tabaqah* being arranged in alphabetical order except that out of respect for the Prophet the names beginning with Ahmad or Muhammad are in every case placed first. The present volume ends with the account of الحارث بن سرية النقال الحواري

Copies Berlin No 10037 (fragment) Paris No 2100 Yen  
No 870 Aya Sufiyah Nos 3299-3301 Cairo vol v p 78

Râmpûr, p 640, and Bûhâr, Nos 257-263 See also Hâf Khal, vol iv, p 139, and Brock, vol ii, p 89

Foll 56<sup>b</sup>, 59<sup>a</sup>, 67<sup>b</sup> and 93<sup>a</sup> contain short lacunae

The work has been printed, in six volumes, in Egypt, A H 1324.

### No. 767.

foll 277, lines and size same as above

The Same

Vol II

The second volume of the same work, beginning with the account of الحارب بن مسكين بن محمد بن يوسف الاموي and ending with that of الحسن بن احمد بن يزيد بن عيسى الاصطخرى

Fol 1<sup>b</sup> contains a gap of about four lines There are also short lacunae on foll 128<sup>b</sup>, 263<sup>a</sup>, 275<sup>a</sup> and 275<sup>b</sup>

### No. 768.

foll 278, lines and size same as above

The Same

Vol III

The third volume of the same work, beginning with the account of اسماعيل بن ابراهيم بن محمد عدد الرحمن القراب ابو محمد الفقيه المعري السرخسي and ending with that of الحسين بن احمد بن الطبرى ابو الحسين الكلالي

Lacunae are found on foll 14<sup>a</sup>, 15<sup>a</sup>, 17<sup>a</sup>, 163<sup>a</sup> and 226<sup>a</sup>



## No. 772.

foll 323, lines and size same as above

The Same.

Vol VII.

The seventh volume of the same work, beginning with the account of *محمد بن احمد عدد المؤمن بن السبح سها الدن اللال* and ending with that of *يوسف بن عدد المحدث بن علي بن داود الهدلي*

Lacunae are found on foll 1<sup>b</sup>, 46<sup>b</sup> 47<sup>a</sup>, 53<sup>a</sup>, 65<sup>a</sup>, 190<sup>b</sup>, 223<sup>b</sup>, 260<sup>a</sup> 266<sup>b</sup>, 298<sup>b</sup>, 299<sup>b</sup> and 301<sup>a</sup>

All the above volumes are written by the same hand in ordinary Naskh The headings of the chapters and the names are in red Dated, the 9th Rajab, A H 1294=A D 1877

A table of contents is given at the beginning of each volume

Scribe *عمر بن عوض بن عدد الله بن عمر بن عوض بن سعيد بن احمد بن عدد الحق باحمل*

## No 773.

foll 253, lines 20, size 10 × 7, 7½ × 4½

طبقات الفقهاء السافعية

# TABAQÂT AL-FUQAHÂ' ASH-SHÂFI'ÎYAH.

Biographical notices of the Shâfi'î jurists, arranged alphabetically according to the names by which they are popularly known

Author Jamâladdîn Abû Muhammad 'Abdarrahîm bin al-Hasan bin 'Alî al-Isnawî ash-Shâfi'î *جمال الدين ابو محمد عدد الرحمن بن الحسن بن علي الاسدي السافعي*

According to the author's own statement (fol 33<sup>b</sup>), he was born in Isnâ, A H 704=A D 1305 In A H 721=A D 1321, he arrived at Cairo, where he attended lectures of the well-known Taqîaddîn 'Alî as-Subkî (d A H 756=A D 1355) and other eminent scholars He served as a professor in the Madrasahs Al-Mulkîyah, Al-Fârisîyah, and Al-Fâdîliyah He also delivered lectures on the Qurân in the mosque of Tûlûn For some time he held the post of Chief Treasurer and the post of *Mukhtasib* in Egypt, but he subsequently resigned these posts, and devoted all his time to the cause of learning He was well-versed in Shâfi'î law, in which branch of learning he produced

several useful works Besides the present work and those mentioned in Brocl vol II p 91 the following compositions of his are enumerated in the *Tabaqat* by Ibn Qaḍī Shuhbah fol 156<sup>b</sup> —

1 اللوامع النوارى فى الجمع 3 الهداء فى اوامير الكفاية 2 حوافر النجس 1  
الدحر المحض 5 شرح عروى ابن العاصب 4 الفوارى

He died on the 18th Jumada I A H 772=A D 1370 For his life see Husn al Muhadarah fol 210 Ad Durar al Kaminah vol I fol 285 Dustur al Ilam fol 8<sup>a</sup> *Tabaqat* by Ibn Qaḍī Shuhbah fol 156<sup>a</sup> and *Tabaqat* by Ibn al Mulaqqin fol 143<sup>b</sup>

Beginning —

الحمد لله ممدد الاحياء ومحيى الاموات اله

The first eight folios are devoted to biographical notices of Imam Shafi'i and his contemporary followers The alphabetical series of notices begins on fol 9<sup>a</sup> with *الاباطى*

The colophon says that the work was commenced some time before A H 750=A D 1349 and was completed on the 21st of Shawwal A H 769=A D 1368

A short but useful precis of the preface which contains a detailed account of the work is given in India Office No 709 and Br Mus Suppl No 643 See also Ref No 142 Haj Ithal vol IV p 143 and Brocl vol II p 90

The present MS was transcribed from an old copy of the work which was written during the life time of the author and collated in his presence

Written in fair Naskh with the headings in red within double red ruled borders Dated A H 1312=A D 1894

A table of contents is prefixed to the work

Scribe على بن السد محمد بن على بن عبد الله الرفاعي

No 774

fol 186 lines 27 size  $10\frac{1}{4} \times 7\frac{1}{4}$   $7 \times 4\frac{1}{4}$

العقد المذهب في طبقات حملة المذهب

# AL-'IQD AL-MUDAHHAB FĪ TABAQĀT HAMALAT AL-MADHAB

Biographies of eminent doctors of the Shafi'i school from the time of Imam Shafi'i to A H 780=A D 1378

Author, Sirâjaddîn Abû Hafs ‘Umar bin ‘Alî bin Ahmad bin Muhammad al-Ansârî al-Andalusî ash-Shâfi‘î, better known as Ibn al-Mulaqqin سراج الدين ابو حفص عمر بن علي بن احمد بن محمد الانصارى His ancestors were originally natives of Andalus, i e Andalusia in Spain, but his father, ‘Alî bin ‘Ahmad (d A H 727 = A D 1327), who was a well-known grammarian, settled permanently in Cairo, where our author was born on Rabî‘ I, A H 723 = A D 1323. He gives us a short autobiography, with a detailed list of his numerous compositions, on foll 154<sup>b</sup>–155<sup>b</sup>. He tells us that he lost his father, when he was little more than a year old. His mother then married one ‘Îsâ al-Magribî al-Mulaqqin, a teacher of the Qurân in the mosque of Tûlûn, after whom our author is generally called Ibn al-Mulaqqin. He compiled numerous works on various subjects, but according to the *Tabaqât ash-Shâfi‘îyah* by Ibn Qâdî Shuhbah, fol 191<sup>a</sup>, as well as *Al-Qabas al-Hâwî*, vol II, fol 3<sup>b</sup>, a large number of these compositions were unfortunately burnt during the author’s life-time. He died on the 6th Rabî‘ I, A H 804 = A D 1401. For his life and works, see *Husn al-Muhâdarah*, fol 216<sup>a</sup>, *Tabaqât* by Ibn Qâdî Shuhbah, fol 191<sup>a</sup>, *Dustûr al-‘Ilâm*, fol 138<sup>a</sup>, *Al-Qabas al-Hâwî*, vol II, fol 3<sup>b</sup>, and Brock, vol II, p 92.

#### Beginning —

ربنا آتينا من لدنك رحمة وهى لنا من امرنا رشدا - الحمد لله  
و سلام على عباده الذين اصطفى و الصلاة و السلام على البادي الى  
سبيل الخير و الداعى الى التوا و على آله و اصحابه و سلم و كرم - و بعد  
فهذه حملة باعة ان شاء الله تعالى فى معرته طغيات السافعة يجب على  
العقبة تحصيلها الح \*

The work is divided into three *Tabaqât*, the first two being subdivided, respectively, into 34 and 36 short *Tabaqât*. The notices, included in each *Tabaqah*, are arranged in alphabetical order.

Foll 156<sup>a</sup>–186<sup>a</sup> consist of a supplement to the same work, compiled by the author himself and designated كتاب الدليل على طبقات الفقهاء للمؤلف سراج الدين عمر بن الملقن, arranged in alphabetical order, except that out of respect for the Prophet the names beginning with Muhammad have been placed first.

For other copies, see Berlin, No 10039, Leyden, No 898, Bodl, vol II, No 129, and Cairo, vol V, p 89. See also Hâj Khal, vol IV, p 233.

The present copy was transcribed at the instance of the founder

of the library in A H 1313=A D 1895 The scribe Sayyid Muhammad ar Rifa'i states in a note at the end that he transcribed it from a copy dated A H 775=A D 1374 and also transcribed in their proper places the subsequent additions by the author found in the margins of the said copy

Written in fair Naskh within double red ruled borders The headings are in red

A table of contents is prefixed to the work

No 775

fol 233 lines 25 size  $8 \times 6\frac{1}{2}$   $7\frac{1}{2} \times 4\frac{1}{2}$

fol 1-210<sup>b</sup>

I

طبقات السلفه

## TABAQÂT ASH-SHÂFI'ÎYAH

Biographies of eminent jurists of the Shafi'i school from the time of Imam Shafi'i (d A H 204=A D 820) to A H 840=A D 1436

Author Abu Bakr bin Ahmad bin Muhammad bin Umar known as Ibn Qadî Shuhbah al Asadî أبو بكر بن أحمد بن محمد بن عمر السهري ناس فاضل سيده الاسدي He was a great Shafi'i jurist of Syria was born in Rabi I A H 779=A D 1377 and died on the 11th Dul Qadah A H 851=A D 1448 See Dustur al Ilam fol 112<sup>a</sup> Haj Khal vol iv p 143 and Brock vol ii p 51

Beginning —

الحمد لله الذي رفع قدر العلماء و جعلهم بمنزلة الحكوم في

السماء الم \*

The work is divided into 29 *Tabaqat* or chronological groups The first *Tabaqah* contains notices of those persons who received their education directly from Imam Shafi'i The second comprises notices of scholars who flourished up to the end of the third century of the Hijrah Each of the remaining *Tabaqah* covers a period of twenty years Within each *Tabaqah* the names are arranged alphabetically

Copies Berlin No 10040 Br Mus No 370 Br Mus Suppl No 644 Goth No 1763 Cair, vol v p 30<sup>a</sup> Paris No 2102 Buhar No 264 and Asafiyah p 784

Written in fair Naskh with the headings in red Dated A H 913=A D 1507



Foll 1-126 are water-stained Foll 59 and 60 are seriously damaged Foll 118, 130 and 133 are supplied in a later hand

The title-page, as well as fol 210<sup>b</sup>, contain the notes and signatures of the former owners of the MS The title-page also contains a short biography of the author, extracted from the *Nazm al-'Iqân* of Jalâladdîn as-Suyûtî (*d* A H 911=A D 1505)

fol 211<sup>a</sup>-233<sup>b</sup>

II

كتاب الدليل و تکملة طبعات الشافعية

# KITÂB AD-DAIL WA TAKMILATU TABAQÂT ASH-SHÂFI'ÎYAH.

A supplement to the same work, designated on fol 211<sup>a</sup>  
كتاب الدليل و تکملة طبعات الشافعية لابی فاصی سہدہ

The author of the supplement does not reveal his name in the text, but we learn from Hâj K̲hal, vol iv, p 143, as well as from Al-Qabas al-Hâwî, vol 1, fol 67<sup>a</sup>, that it was compiled by 'Izzaddîn Hamzah bin Ahmad al-Husainî عر الدین حمزہ بن احمد الحسینی (*d* A H 874=A D 1469), a disciple of Ibn Qâdî Shuhbah, and the author of several works

Beginning —

\* الحمد لله رب العالمين و الصلاة والسلام على اشرف المرسلين الحج

The supplement is arranged in alphabetical order, and is divided into six *Qism*, as follows —

I	Fol 211 <sup>b</sup>	القسم الاول من استمر باسمه
II	Fol 216 <sup>a</sup>	القسم الثاني من استمر بكنيته
III	Fol 220 <sup>a</sup>	القسم الثالث من استمر بلقب
IV	Fol 222 <sup>a</sup>	القسم الرابع من استمر بنسبه الى قديله او بلده
V	Fol 227 <sup>a</sup>	القسم الخامس من استمر باب
VI	Fol 231 <sup>b</sup>	القسم السادس من استمر اسمه بصاحب

A very modern copy Written in fair Naskh, but with clerical errors  
Dated, A H 1314=A D 1896

except

Muhamm.

For o

No 776.

vol II, No fol 322, lines 15, size 10½ × 7, 7¼ × 4  
vol IV, p 233

The preseropy of the same work, in two volumes

## Vol I

From the beginning of the work up to the end of the 21st *Tabaqah*

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No 777

fol 257 lines and size same as above

## Vol II

From the 22nd *Tabaqah* to the end of the work

Both volumes were transcribed in this library from the copy noticed above (No 775) and are written in fair Naskh

Dated A H 1340 = A D 1921

Scribe محمد عالم حاد

A table of contents is prefixed to each volume

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## HANBALITE JURISTS AND SCHOLARS

No 778

fol 273 lines 17-19 size 13 x 9 10 x 7

طبقات الحنابلة

## TABAQÂT AL-HANÂBILAH

Biographical notices of Hanbalî scholars from the time of Imam Ahmad bin Muhammad bin Hanbal (d A H 241 = A D 855) to A H 512 = A D 1118

Author Abu l Husain Muhammad bin Muhammad bin al Husain bin Khalaf bin al Farrâ called Ibn Abi ya la al Hanbalî أبو الحسن بن محمد بن محمد بن خلف بن الفراء المستنير بن أبي علي العنبري. He was born on the 15th Sha ban A H 451 = A D 1059 and received his early education from his father who died leaving him a boy of seventeen years of age. Our author continued his education under Ash Sharif Abu Ja far Abdall haliq (d A H 470 = A D 1077) and acquired a profound knowledge in the Hanbalî school of law. Besides the present work the following compositions of his are enumerated

in the *Tabaqât al-Hanâbilah* by Ibn Rajab al-Hanbalî (vol 1, fol 58<sup>a</sup>) —

المصاح في العقه 3 , المعردات في اصول العقه 2 , المجموع في العروع 1  
شرف الادباع وشرف الانتداع 5 , اصباح الادله في الرد على العروه الصاله المصله 4  
بدرية معاونه بن ابى سعبان

He was killed on the night of the 10th Muharram, A H 526 = A D 1131, by a party of buglais, who supposed him to be in possession of some wealth. See *Tabaqât al-Hanâbilah* by Ibn Rajab, vol 1, fol 58<sup>a</sup>, and *Mir'ât al-Janân*, fol 307<sup>b</sup>

Beginning —

حد ثنا الشيخ الامام الحافظ ابو العر عدد المعيب بن حرب بن رهنبر  
الكربى قال حد ثنا العاصى الاوحد السعد السهد ابو الكسين محمد بن  
محمد بن الكسين بن حلف بن العراء الكندلى رضى الله عنه من اعطه  
و كتابه و ذلك في سنة اربع و عشرين و خمس مائه قال الكهد لله العلى  
العظم السميع الصبر الح \*

The first eight folios are devoted to a genealogical table and short account of Imâm Ahmad Ibn Hanbal. The work is divided into six *Tabaqât*, in the first two of which the names are arranged alphabetically, and in the rest, chronologically. The last notice is that of Abû'l-Barakât Talhah bin Ahmad (d A H 512 = A D 1118)

Another copy of the work is noticed in *Bûhâr*, No 265. See also *Hâj Khal*, vol iv, p 135

An excellent and very early copy. Written on thick creamy paper in beautiful *Naskh*, with vowel-points. Dated Friday, the 8th Dû'l-Qa'dah, A H 637 = A D 1240

Scribe عدد الدائم بن عدد الكلل بن محمد بن عمر العقوبى

Both the title-page and the last folio contain the notes and signatures of a number of scholars, to whom the MS once belonged or who studied from this copy. A note by Hasan bin 'Ali bin 'Ubad al-Mardâwî al-Maqdisî as-Sâlihî (d A H 916 = A D 1510, see *As-Suhub al-Wâbilah*, fol 46<sup>a</sup>) on the title-page runs thus —

الحمد لله رب العالمين - بطرة و بصحة العدد المعبر الراعى عفره  
العوى حسن بن على بن عدى بن احمد بن عدى بن ابراهيم المرداوى  
المقدسى الكندلى عامله الله بطعه الكفى فى دى معده سنة سب  
و سعبى و دمان مائه \*

Another note dated A H 819=A D 1416 on the same title page runs thus —

الحمد لله رب العالمين انعمل بالانصاع الشرى الى ملك  
كانه بحمد الله وحسن توفيقه بهذا الكتاب العدد القصر الى رحمه ربه عمر  
بن محمد بن المعدسى الحنبلى سقى الله عنه و عن جمع  
المسلمين و عن والده فى شهر سنة تسع و عشرين و ثمان مائة احسن الله  
عاقبتها فى جنود عاقبه \*

No 779

fol 149 lines 25 size 9½ × 6½ 6½ × 4½

طبعات الحنابلة

## TABAQÂT AL-HANÂBILAH

Another biographical work on Hanbalî scholars being a continuation of the preceding work. It is arranged chronologically and covers the period from A H 460=A D 1067 to A H 751=A D 1350 Complete in two separate volumes

Author Abul Faraj Abdarrahman bin Ahmad bin Hasan bin Rajab as Salimi al Bagdadî al Hanbalî بن احمد بن الحسن بن ابو الفرج عبد الرحمن بن احمد بن الحسن بن رجب السلمي البغدادي (d A H 795=A D 1393 see Lib Cat vol v part 1 No 281)

Vol I

Beginning —

الحمد لله رب العالمين الرحمن الرحيم قال الشيخ الامام العالم  
المعروف بن الدني ابو الفرج عبد الرحمن بن سنان الدني ابى العباس  
احمد بن حسن بن حب رحيمهم الله تعالى هذا كتاب جمعه جعله  
ذى على كتاب طبعات فقهاء اصحاب الامام احمد للقاصى ابى الحسن  
محمد بن القاصى ابى علي الخ \*

The present volume ends with the account of Nasrallah bin Abdal aziz al Harrami (d A H 600=A D 1203)

For other copies see Ref No 375 Buhār No 266 and Kopr No 1115 See also Haj Khal vol iv p 135 and Brook vol ii p 107

Written in Arabian Naskh Dated A H 1297=A D 1880

Scribe عبد الله بن محمد بن عبد الله بن مغنوج التميمي الحنبلى

## No. 780.

fol. 143; lines and size same as above.

The Same.

## Vol. II.

The second volume of the preceding work, beginning with the account of 'Abdalqani bin 'Abdalrâhid al-Magdisi (d. A.H. 600=A.D. 1205) and ending with that of Muḥammad bin Abi Bakr Ibn Qaṣim al-Jawṣirah (d. A.H. 751=A.D. 1359).

Written in the same hand as the above. Lacunae are found on fol. 1<sup>a</sup>, 2<sup>a</sup>, 7<sup>a</sup>, 18<sup>a</sup>, 103<sup>a</sup>, and 109<sup>a</sup>.

## No. 781.

fol. 194; lines 15; size  $10\frac{1}{2} \times 6$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

Another copy of the same work, in four volumes.

## Vol. I.

Beginning like the first volume of the preceding copy and ending with the account of 'Abdalraḥmān bin 'Abdalrâhid aṣṣ-Shirāzi (d. A.H. 538=A.D. 1144).

## No. 782.

fol. 238; lines and size same as above.

## Vol. II.

Beginning with the account of Muḥammad bin 'Abi as-Sâ'iq (d. A.H. 538=A.D. 1144) and ending with that of Naṣrallāh bin 'Abdalaziz al-Hamīni (d. A.H. 600=A.D. 1203).

## No. 783.

fol. 237; lines and size same as above.

## Vol. III.

Beginning with the account of 'Abdalqani bin 'Abdal-Wāhid al-Magdisi (d. A.H. 600=A.D. 1203) and ending with that of Aḥmad bin 'Isā al-Magdisi (d. A.H. 643=A.D. 1245).

## No 784

fol 181 lines and size same as above

## Vol IV

Beginning with the account of Yahya bin Ali al Faradi (*d* A H 643=A D 1246) and ending with that of Ibn Qayyim al Jawziyah (*d* A H 751=A D 1350)

All the above four volumes were transcribed by محمود عالم the scribe of this library in A H 1338=A D 1919 Fair Naskh

## No 785

fol 170 lines 29 size  $11\frac{1}{2} \times 8\frac{1}{4}$   $9\frac{1}{2} \times 5\frac{1}{2}$

السحب الوائله لى صرايح الحمايله

AS-SUHUB AL-WÂBILAH 'ALÂ  
DARÂ'IH AL-HANÂBILAH

A biographical dictionary of Hanbali scholars who flourished from A H 751=A D 1350 down to the author's time

Author Muhammad bin Abdallah bin Ali bin Usman bin Humaid an Najdi al Hanbali محمد بن عبد الله بن علي بن عثمان بن حميد النجدى الحنبلى

A short life of the author Muhammad an Najdi has been inserted by his pupil Salih bin Abdallah bin Ibrahim at the end of the present copy where it is stated that he was born at Unazrah (a village in Najd) in A H 1236=A D 1820 studied under Qadi Abdallah bin Ubaidarraḥmān called Aba Butam (*d* A H 1282=A D 1865) and made a pilgrimage to Mecca where he completed his education under Muhammad bin al Hudaibi (*d* A H 1261=A D 1845) He also visited Yemen Syria Egypt Mesopotamia and Nabulus where he made the acquaintance of the eminent Hanbali scholars of the time and collected materials for the present work. He held the post of Mufti at Mecca and died at Ta'if on the 12th Sha'ban A H 1295=A D 1878

Beginning —

احد من مع مدار العلماء وحلهم اسلاما الى \*

In the preface the author points out that Zamaddin Abdarraḥman al Ula'imi (*d* A H 927=A D 1521) compiled a supplement to

the *Tabaqât* of Ibn Rajab al-Hanbalî (No 779 above), which contained biographical notices of those Hanbalî scholars who flourished from A H 751=A D 1350 to A H 927=A D 1521, and that since then no biographical work on the Hanbalî scholars of the subsequent period had been compiled. He states further that, since Al-'Ulaimî's work was neither exhaustive nor commonly available, he had thought it desirable to begin the present work from A H 751=A D 1350, carrying it down to his own time. Amongst the numerous sources for his work, he mentions the very copy of the *Mu'jam* of Ibn Fahd, bearing an autograph note of the present author, which has been described in this catalogue (see No 727 above).

The notices begin with *ابراهيم بن احمد بن عبد الهادي بن عبد الحميد* and end with *يوسف بن يحيى بن مرعي بن يوسف الطور كرمي* and *المقدسي الصالحى*. There follows a short list of names of those whom the author had found incidentally mentioned in certain books, but concerning whom he could trace no biographical details. The work ends with a chapter containing notices of female scholars, beginning with *آسية بنت محمد* and ending with *سوان بن ابراهيم الدمشقى*.

The work was completed at Mecca on the 12th Jumâdâ II, A H. 1288=A D 1871 as stated in the following lines at the end —

ود انتباهه فعلا من المسودة الثانية جامع الاحقر الراحى لطف ربه  
العلی عدة محمد بن عبد الله بن محمد الكبلى مفتى الكتابة بمكة  
المسودة . . . . . و وافى ذلك بعد صلاة الظهر من يوم الاحد نائى عسر  
حمادي الآخرة من سهر سنة ١٢٨٨ حتمها الله على جميع المسلمين بخبر  
وذلك بخلوتى بمدرسة الوزير محمد ياسا فى حادى باب الريزة مكة  
المسودة \*

The present copy was transcribed at Mecca, from the author's autograph copy

Written in Arabian Naskh. Dated, A H 1319=A D 1900

## PHYSICIANS

No 786

foll 234 lines 27 size 12×7<sup>1</sup> 9×4<sup>1</sup>

عمون الانباء في طبقات الاطباء

'UYÛN AL ANBÂ' FÎ TABAQÂT  
AL-ATIBBÂ'

A well known work containing lives of eminent physicians from the earliest time down to A H 652=A D 1254

Author Muwaffaqaddin Abul Abbas Ahmad bin al Qasim commonly known as Ibn Abi Usaybi'ah as Sadi al Khayrafi مرفوع الدين ابو العباس احمد بن القاسم السهراساني اصنعت السعدى الحررخى He was born in Cairo towards the end of the 6th century of the Hijrah studied in Syria under several eminent physicians in A H 634=A D 1236 was given the post of chief physician of the Nuriyah hospital at Damascus and was subsequently appointed medical adviser to Amir Izzaddin Aidamir bin Abdallah the chief of Sarkhad He died in A H 668=A D 1270 See Iktifa al Qunu p 10<sup>n</sup> and Brock vol 1 p 325

Beginning —

\* الحمد لله ناصر الامم و ناصر الزعم داي القسم و مدبر السقم الخ

The contents of the work are described in Berlin No 10 058 See also Br Mus Suppl No 647 Cairo vol v p 92 Rampur p 642 and Hij Khal vol iv p 288

The work has been edited and published by A Muller Konigsberg A D 1884 and was reprinted in Cairo A H 1300

Written in fair Nast'liq within red and blue ruled borders The headings of the chapters and the first word of each article are written in red and repeated in the margins in bold Nast'liq Dated A H 1267=A D 1851

The first folio is inserted in a later hand after which one or two folios seem to be wanting Lacunae are found on foll 3<sup>b</sup> 58<sup>b</sup> 100 154<sup>b</sup> 162 171<sup>b</sup> 178 and 181<sup>b</sup>

A fly leaf at the end contains a biographical sketch of Hakim Muhammad Kazim of Delhi(d A H 1140=A D 1736)



## LEXICOGRAPHERS AND GRAMMARIANS

No. 787.

foll 181, lines 11, size  $8 \times 5\frac{1}{2}$ ,  $6 \times 3\frac{1}{2}$ 

نزهة الالباء في طبقات الادباء

NUZHAT AL-ALIBBÂ' FÎ TABAQÂT  
AL-UDABÂ'.

Biographies of lexicographers and grammarians from 'Alî, the fourth Caliph, down to A H 542=A D 1147 arranged in chronological order

Author Kamâladdîn Abû'l-Barakât 'Abdarrahmân bin Muhammad bin 'Ubaydallâh bin Abî Sa'id al-Anbâî كمال الدين ابوالر كاب عبد الرحمن بن محمد بن عبيد الله بن ابي سعيد الانباري He was born at Anbâr (a village about ten miles from Bagdâd) in Rabî' II, A H 513=A D 1119, came to Bagdâd in his early youth, and settled permanently there. He studied in the Nizâmîyah college, and attained a profound knowledge of philology, in which branch he produced several valuable works. In his old age, he renounced worldly society and devoted his time to study and prayer. He died on the 9th Shâ'bân, A H 577=A D 1181. See Bugyat al-Wu'ât, fol 237<sup>a</sup>, Tabaqât by Ibn Qâdi Shuhbah, fol 56<sup>a</sup>, Tabaqât by Al-Isnawî, fol 22<sup>b</sup>, Tabaqât by Ibn al-Mulaqqin, fol 110<sup>a</sup>, Tabaqât al-Kubrî by As-Subkî vol v, fol 259<sup>a</sup>, Mir'ât Al-Janân, fol 347<sup>a</sup>, and Ibn Khallikân (De Slane's translation), vol II, p 95

Beginning —

الحمد لله حاقى الانسان الذي علمه الدين \*

The work ends with the life of the author's teacher, Hibatallâh bin 'Alî, called Ibn ash-Shajarî (d A H 542=A D 1147)

Another copy of the work is noticed in Râmpûr, p 649. See also Hâj Khal, vol VI, p 322, and Brock, vol I, p 282

The work has been lithographed in Cairo, A H 1294

Written in fair Naskh, within red and blue ruled borders. The headings are repeated in the margins in red

Dated, A H 1314=A D 1896

Scribe. فاسم علي حيدر انادى

No 788

foll 364 lines 19 size  $9\frac{1}{2} \times 6\frac{1}{4}$   $6\frac{1}{2} \times 4\frac{1}{2}$ 

في اللغة في طبعات اللغويين والمجاه

## BUGYAT AL-WU'ÂT FÎ TABAQÂT AL-LUGAWÎYÎN WAN-NUHAT

A biographical dictionary of lexicographers and grammarians by Jalaladdin as Suyuti (d A H 911=A D 1505) See Lib Cat vol v part 1 No 123

Beginning —

الحمد لله خالق الوجود و معدمه و مانع الفصل و ملهمه الخ \*

We are told in the preface that the author first of all in A H 868=A D 1463 compiled an extensive biographical dictionary in seven volumes of lexicographers and grammarians of which he produced an abridgment at the time of his visit to Mecca in the following year The present work is a further abridgment containing notices of only those lexicographers and grammarians whose names occur in another work of the author's entitled *العجم العرب* which is a glossary of the well known work on grammar entitled *معنى اللب* by Ibn Hisham (d A H 761=A D 1360)

The work was completed in Ramadan A H 871=A D 1466

Copies Br Mus Suppl No 649 Cairo vol v p 19 Kopr No 1117 Brill Houtma No 211 Berlin No 10 062 Wien No 1175 Br Mus No 1644 Yenı No 873 Rampur p 626 and Buhar No 268 See also Haj Khal vol iv p 151 and Brock vol ii p 156

The work has been printed in Egypt A H 1311

Written in fair Naskh with the headings in red Dated the 8th Pabı I A H 924=A D 1518

Between several large gaps on foll 264 291 and 334 there are short lacunae on foll 63 132 198 254 264 283<sup>b</sup> 326<sup>b</sup> 346 and 362<sup>b</sup>

The title page contains a seal bearing the inscription *سند محمد عباس موسى* da ed A H 1262=A D 1846

## POETS.

No 789.

foll 172, lines 22-24, size  $8\frac{1}{2} \times 6\frac{1}{4}$ ,  $6\frac{1}{4} \times 4\frac{1}{4}$ 

طبقات الشعراء

## TABAQÂT ASH-SHU'ARÂ'.

A work containing biographical notices of 198 eminent poets, who flourished from the pre-Islamic period down to the beginning of the third century of the Hijrah, with quotations from their poems

Author Abû Muhammad 'Abdallâh bin Muslim bin Qutaibah ad-Dînawarî أبو محمد عبد الله بن مسلم بن قتيبة الدينوري

The author, who was a grammarian and philologist of eminent talent, was born in Bagdâd (or, according to some, at Kûfah) in A H 213=A D 828 Having served for some time as a Qâdî at Dînawar, he came to be known by the surname of Dînawarî He died in Bagdâd, A H 276=A D 889 For the life and the works of the author, see Mir'ât al-Janân, fol 172<sup>a</sup>, Dustûr al I'lâm, fol 112<sup>b</sup>, Nuzhat al-Alibbâ', fol 101<sup>c</sup>, Bugyat al-Wu'ât, fol 228<sup>d</sup> Ibn Khalikân (De Slane's translation), vol II, p 22, and Brock vol I p 120.

Beginning —

قال أبو محمد عبد الله بن مسلم بن قتيبة هذا كتاب الغنة في الشعراء احترف فيه عن الشعراء و ارمائهم و اقدارهم و احوالهم في اشعارهم الخ \*

The biographical notices are preceded by a useful introduction, dealing with the various classes and beauties of Arabic poetry

For other copies, see Berlin, No 7394, and Cairo, vol v, p 79 See also Hâj Khalîl, vol IV, p 144

The work has been printed in Leyden, A D 1875, and subsequently in Egypt in A H 1332

Written in fair Naskh, with several short lacunae which, according to the scribe's statement at the end, were found in the original copy

Dated, A H 1314=A D 1896

Scribe علي بن السد محمد الرفاعي



## No. 791.

foll 159, lines 17, size  $8 \times 6$ ,  $7 \times 5$ 

يَتِيمَةُ الدَّهْرِ

## YATÎMAT AD-DAHR.

A fragment of the well-known work, entitled *يتيمة الدهر في محاسن أهل العصر*, containing biographical notices of eminent poets, with specimens of their compositions

Author Abû Mansûr 'Abdalmalik bin Muhammad bin Ismâ'il as-Sa'âlibî *أبو منصور عبد الملك بن محمد بن اسمعيل السعالي*

The author, As-Sa'âlibî, a standard authority in Arabic philology, was born at Nisîpûr in A H 350 = A D 961, and died in A H 429 = A D 1038 For his life see *Dustûl al-'Ilâm*, fol 28<sup>b</sup>, and *Ibn Khalkân* (De Slane's translation), vol II, p 129 See also *Mir'ât al-Janân*, fol 253<sup>b</sup>, where it is stated that his death took place in A H 430 = A D 1039

The entire work consists of four *Qism*, each of which is subdivided into several parts The present fragment contains a portion of the first *Qism* only, extending from Chapter IV, which treats of the poets of Syria, to Chapter X, which treats of the poets of Mawsil

Copies Br Mus Suppl, No 1110, in Paris, Nos 3308-12, Goth, No 2127, Berlin, Nos 7401-6, and *Âsafiyah* p 344 See also Brock, vol I, p 284, and *Hâj Khal* vol VI, p 508

Written in old Naskh, with vowel-points Slightly worm-eaten Not dated, apparently, 16th century

The complete work, of which the present MS is a fragment, has been printed in four volumes at Damascus, A H 1302

## No 792.

foll 133, lines 17, size  $11\frac{1}{4} \times 7\frac{1}{4}$ ,  $7\frac{1}{2} \times 4$ 

دُمَيَّةُ الْعَصْرِ وَ عَصْرَةُ أَهْلِ الْعَصْرِ

DUMYAT AL-QASR WA 'USRAT  
AHL AL-'ASR.

Another work on the lives of the poets, being a continuation of the preceding work

Author **Alī bin Abī Alī al Ḥasan bin Alī bin Abī t Tayyib al Bakharzī** **علي بن أبي علي الحسن بن علي بن أبي الطيب البخري** He was a native of Bakharz (a tract of country near Nisapur) and was himself an illustrious poet as well as a distinguished prose writer. He was murdered at Bakharz in an assembly on the occasion of a pleasure party in A H 467 = A D 1075. See Yāqut vol v p 121. Al Ansab by As Sūmānī fol 57<sup>b</sup>. Mir'at al Janan fol 265<sup>b</sup>. Tabaqāt by Al Isnawī fol 42<sup>b</sup>. Tabaqāt by Ibn al Mulaqqin fol 31<sup>a</sup>. Tabaqāt al Kubra by As Subkī vol iv fol 227. Dustur al Ilām fol 16<sup>b</sup> and Ibn Khallikan (De Slane's translation) vol ii p 323.

The present copy has no preface. It begins immediately with **بسم الله الرحمن الرحيم** the heading of the first chapter.

The contents of the work have been described in Berlin No 7409. See also Wien Nos 366-8. Goth No 2128. Paris No 3313. Br Mus No 573. Brock vol i p 252. Huj Khal vol iii p 238.

Written in bold Naskh within double red and blue ruled border. Dated A H 1293 = A D 1876.

Scribe **نظر حسن**

The title page contains a short biographical notice of the author extracted from Ad Dahabī's **كتاب العرب باخبار السرمين**.

### No 793

fol 254 lines 23 size 10 × 6 7½ × 3½

**رباعية الاله و زهرة الحكمة الدنيا**

## RAIHÂNAT AL-ALIBBÂ' WA ZAH RAT AL-HAYÂT AD-DUNYA

Biographical notices of poets who flourished in the author's time.

Author **Shihābuddīn Ahmad bin Muhammad bin Umar al Khafajī al Misrī** **سهاب الدين احمد بن محمد بن عمر الخفاجي المصري**. He was born in Cairo where he was brought up and educated under the direct care of his father. In a short autobiography at the end of the present work he gives us a detailed account of his education and literary pursuits. From this we learn that after the early education which he received from his father he completed his studies under the following eminent scholars in the various branches of learning named below viz in grammar rhetoric and logic under his maternal uncle the Sibawayh of his time Abu Bakr al Shāwī (d A H

1019=A D 1610), in Hanafite and Shâfi'ite jurisprudence under Shâikh al-Islâm Muḥammad al-Ramli (*d* A H 1004=A D 1595), and under a scholar, known as the 'Shâfi'î of his time,' Nûraddîn Ali az-Ziyâdî (*d* A H 1024=A D 1615), in Hadîs under 'Alî bin Gûmm al-Maqdisî (*d* A H 1004=A D 1595), and in other subjects under Muḥammad as-Sâlihî (*d* A H 1039=A D 1629). He also received lessons in medicine from Dâ'ûd al-Basî (*d* A H 1008=A D 1599). After completing his education our author made a pilgrimage with his father to Haramain, and afterwards, in A H 1020=A D 1611, he proceeded to Constantinople where he joined the state service and held the post of Qâdî in Romania. Sultân Murâd IV (A H 1032-1049=A D 1623-1640), being impressed by his ability, promoted him to the post of Qâdî of Salonica, where he remained for a long time and attained much prosperity. Later on he was appointed a Qâdî in Egypt but, for some reason, was dismissed from that post. The grand Mufti Yahyâ bin Zakariyâ (*d* A H 1053=A D 1643) at Constantinople, whither our author now betook himself, had been greatly annoyed by certain unflattering reference to himself in the present work, and at first refused to receive him, but later on he became favourably disposed towards him, and our author was reinstated as Qâdî in Egypt where he spent the last days of his life and wrote several valuable works. He died on Tuesday, the 12th Ramadan, A H 1069=A D 1659. For the author's life and works, see *Khulîsat al-Asar* vol. 1 p. 331, *Iqd al-Jawahir* fol. 187<sup>a</sup>, *'Iktifâ' al-Qunû* p. 351, *Dustûn al-Islâm*, fol. 43<sup>a</sup>, Brock, vol. II, p. 285, and *Hadâ'iq al-Hanafiyah* p. 415.

Beginning —

حمداً لمن شرح عيون النصارى رياض العمى \*

The work is divided into four *Qism*, the first dealing with the poets of Syria, the second with the poets of Magrib the third with the poets of Mecca, and the fourth with the poets of Egypt.

For other copies, see Brill-Houtsma, No. 83, Paris No. 2134 B1 Mus. Suppl., No. 1123, Cano, vol. IV, p. 259, Râmpûr, p. 594, and Ayâ Sûfiyah, No. 4021. See also Hâj Khal, vol. III, p. 524.

The work has several times been printed in Egypt viz. in A H 1273, 1295 and 1306.

Written in Naskh, within double red-ruled borders. Some of the headings are written in light green, and the others in red.

Dated, the 15th Jumâdâ II, A H 1102=A D 1691.

Scribe محمد التركمانى المالكي

A seal bearing the inscription لسان السلطان محمود الدولة محمد صفر, على حان بهادر, dated A H 1277=A D 1860, is found on the title-page.

## No 794

foll 428 lines 15 size  $7\frac{1}{2} \times 5$   $4\frac{1}{2} \times 3$ 

The Same

Another copy of the same work Defective at the beginning  
It opens abruptly thus —

ام رحمه الله عنا عتب في ذا اعصابها و في طبعها موسى

Written in fūṭ Naskh within double red ruled borders Dated  
A H 1081 = A D 1671

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## No 795

foll 301 lines 27 size  $10 \times 6$   $7\frac{1}{2} \times 3\frac{1}{2}$ 

سلافة العصر في محاسن ايام العصر

SULĀFAT AL-'ASR FĪ MAHĀSIN  
A'YÂN AL-'ASR

Biographical notices of the poets who lived in the 11th century  
of the Hijrah with specimens of their compositions

Author Sadraddīn Alī bin Ahmad bin Muhammad Ma sum bin  
Ibrahim al Madīnī شيرازي known as As Sayyid Alī Khan  
صدر الدين علي بن احمد بن محمد معصوم بن ابراهيم المديني السرازي  
بالسند على حال

The author Sayyid Alī Khan whose grandmother belonged to  
the royal Safawid family of Persia was born at Medina on the 15th  
Jumada I A H 1022 = A D 1642 He received his education from  
the learned men of Mecca and Medina In A H 1068 = A D 1657 he  
came to Golconda (India) to join his father who had married the  
daughter of Abdallah Qutub Shah of Golconda (A H 1020-1083 =  
A D 1611-1672) and had settled there Suffering ill treatment at the  
hands of Abul Hasan Shah (A H 1083-1098 = A D 1672-1687) our  
author with his whole family fled to the court of Aurangzib who was  
then at Burhanpur Aurangzib received him with marks of honour  
and conferred upon him the title of Khan and the command of 15 300  
horsemen and he held several distinguished posts under that  
Emperor He subsequently made a pilgrimage to Mecca Medina and  
other holy places Afterwards he went to Isfahan to the court of  
Sultan Husayn Safawī the king of Persia (A H 1105-1135 = A D



1694–1722), but as the Sultân did not show any marked favour towards him, he went to Shîrâz, the native place of his ancestors, and spent his last days there as a professor of the Madrasah Mansûriyah. He compiled several useful works, and died in A H 1117 = A D 1705. See Subhat al-Marjân, p 85, and Nasamat as-Sahar, vol II, fol 77<sup>a</sup>.

Beginning —

يا من اودع حواهر الكلم حقائق السعاه الع \*

The work was completed on the 7th Rabî' II, A H 1082 = A D. 1071. It is divided into five *Qism*, which have been fully described in Berlin, No 7418. See also Br Mus No 1647, Wien, No 409, Âsafîyah, p 338, Bûhâr No 270, Kashf al-Hujub, fol 83<sup>b</sup>, and Brock, vol II, p 421.

Written in ordinary Naskh, with the headings in red. Dated, A H 1110 = A D 1699.

The title-page and the last folio contain seals of Amjad 'Alî Shâh, (A H 1258–1263 = A D 1842–1847), Nasîraddîn Haidar (A H 1243–1253 = A D 1827–1837) and Wâjid 'Alî Shâh (A H 1263–1273 = A H 1847–1856), the rulers of Oudh.

### No. 796

fol 252, lines 24, size  $8\frac{1}{2} \times 6\frac{1}{2}$ ,  $6 \times 3\frac{1}{2}$

نفسه السكر في من تشع و شعر

## NASAMAT AS-SAHAR FÎ MAN TASHAYYA' WA SHA'AR.

A biographical dictionary of the Shî'a poets, from the earliest times down to the author's age, complete in two separate volumes.

Author Diyâ'addîn Abû Ishâq Yûsuf bin Yahyâ bin al-Husain bin al-Mu'ayyad-billâh al-Hasanî as-San'ânî يوسف بن اسحاق بن يحيى بن الحسين بن المؤيد بالله الحسنى الصنعاني

The author, who belonged to the Zaidî sect, was the son of Yahyâ bin al-Husain (d. A H 1090 = A D 1679, see the present work, vol II, fol 234<sup>b</sup>), a nobleman of San'ân. The author was born in A H. 1080 = A D 1669, as we know from a reference in vol II, fol 238<sup>b</sup>, which tells us that his father made a pilgrimage to Mecca in A H 1087 = A D 1676, when he (the author) was a boy of only seven years of age. The date of his death cannot be traced.

## Vol I

Beginning —

الحمد لله الذي أشع شئعه الحق بالادب من اتباع كتابه المنظوم و  
 جعلهم عصاة فائدة لحبيبه الذي حصه بالسعراء والعصص في سفر مرموم الخ \*

We are told in the preface that except for one or two poets of the Kaisaniyah sect and a few Sunni poets who had shown especial regard for Ali and his descendants and have been dealt with incidentally the work contains exclusively lives of those poets who belonged to the Imamiyah the Isma'iliyah and the Zaidiyah sects

The present volume contains lives of the following poets —

1 Abu l Abbas Ibrahim bin al Abbas as Suli (*d* A H 243 = A D 857) fol 3<sup>b</sup>

2 Abu l Hasan Ibrahim bin Ahmad al Yafi'i (*d* A H 1110 = A D 1699) fol 8<sup>b</sup>

3 Imam Abu l Hasan Ibrahim bin Abdallah al Hasan al Hijazi (*d* A H 140 = A D 762) fol 14

4 Abu Ishaq Ibrahim Ibn Harmah (*d* A H 150 = A D 767) fol 18<sup>b</sup>

5 Abu l Qasim Ahmad bin Muhammad al Jazari as Sanawbari fol 22<sup>b</sup>

6 Ahmad bin al Husain Badi'azzaman al Hamadani (*d* A H 398 = A D 1008) fol 26

7 Abu l Raqa maq Ahmad bin Muhammad al Antaki (*d* A H 399 = A D 1009) fol 31

8 Ahmad bin Muhammad ad Darimi al Misyasi commonly called An Nami (*d* A H 399 = A D 1009) fol 34<sup>i</sup>

9 Ahmad bin Muhammad ar Rassi (*d* A H 345 = A D 906) fol 37

10 Ahmad bin Munir bin Ahmad bin Muflih at Tarabulusi (*d* A H 548 = A D 1153) fol 38<sup>b</sup>

11 Abu t Tawhib Ahmad bin Husain al Mutanabbi (*d* A H 354 = A D 965) fol 41<sup>b</sup>

12 Ahmad bin al Hasan bin al Mutahhar bin Muhammad al Hasan al Turmuzi fol 48<sup>a</sup>

13 Ahmad bin al Husun bin al Mansur billah al Hasan al Sanani (*d* A H 1092 = A D 1681 see Khulasat al Asar vol 1 p 180) fol 51

14 Shamsiddin Abu Muhammad Ahmad bin al Hasan bin Ahmad al Kawkabani as Sanani (*d* A H 1080 = A D 1669) fol 54

15 Ahmad bin al Husain bin Abdallah ar Ruqaihi a Sanani fol 60

- 16 Ahmad bin Ahmad bin Muhammad al-Hasanî al-Ānīsī (*d* A H. 1119=A D 1707), fol 61<sup>b</sup>
- 17 'Khalifah Abû'l-'Abbâs Ahmad an-Nâsir-lidînallâh al-'Abbâsî (A H 575-622=A D 1180-1225), fol 64<sup>a</sup>
- 18 Khalifah Abû'l-'Abbâs Ahmad al-Mu'tadîd-billâh (A H 279-289=A D 892-902), fol 67<sup>b</sup>
- 19 Abû'l-'Alâ Ahmad bin 'Abdallâh al-Ma'arrî († *d* A H 439=A D 1047), fol. 69<sup>a</sup>
- 20 Al-Qâdî ar-Rashîd Ahmad bin al-Qâdî ar-Rashîd 'Alî al-Ġassânî al-Aswânî (*d* A H 563=A D 1167), fol 75<sup>a</sup>
- 21 Qâdî Shamsaddîn Ahmad bin al-Qâdî Badraddîn Muhammad al-Haimî, fol 77<sup>b</sup>
- 22 As-Sayyid Abû 'Alî Ahmad bin Muhammad al-Hasanî al-Yamanî al-Ānīsī, fol 80<sup>b</sup>
- 23 Ahmad bin Nâsir bin 'Abdalhaqq as-San'ânî, fol 82<sup>a</sup>
- 24 Qâdî Ahmad bin Sa'daddîn al-Maswarî (*d* A H 1079=A D 1668), fol 85<sup>a</sup>.
- 25 Al-Mu'ayyad-billâh Abû'l-Husain Ahmad bin al-Husain al-Hasanî (*d* A H 421=A D 1030), fol 87<sup>a</sup>.
- 26 Ahmad bin Muhammad al-Hijâzî, fol 88<sup>a</sup>
- 27 Mîrzâ Abû 'Alî Ahmad bin Muhammad bin Ma'sûm al-Hasanî (*d* A H 1085=A D 1674), fol 92<sup>a</sup>
28. Abû Muhammad Ishâq bin al-Mahdî Ahmad bin al-Hasan bin al-Mansûr-billâh al-Qâsim bin Muhammad bin 'Alî al-Hasanî al-Yamanî, fol 93<sup>a</sup>
- 29 As-Sâhib Abû'l-Qâsim Ismâ'il bin Abî'l-Hasan Ibn 'Abbâd at-Tâlaqânî (*d* A H 385=A D 995), fol 95<sup>a</sup>
- 30 Abû'l-Hasan Ismâ'il bin Abî Yahyâ Muhammad bin al-Hasan, fol 101<sup>b</sup>
- 31 Abû Hâshim Ismâ'il bin Muhammad, called As-Sayyid al-Kûfî (*d* A H 173=A D 789), fol 104<sup>a</sup>.
- 32 Abû't-Tâhir al-Mansûr Ismâ'il bin al-Qâ'im-biamrillâh al-Ismâ'îlî (*d* A H 341=A D 953), fol 112<sup>b</sup>.
- 33 Abû'l-Walîd Ashja' bin 'Umar as-Sulamî, fol 113<sup>b</sup>
- 34 Aiman bin Harîm bin Fâtik al-Asadî, fol 120<sup>a</sup>
- 35 Abû Muhammad Barakât bin al-Hasan, Sharîf of Mecca (*d* A H 859=A D 1455), fol 121<sup>a</sup>

\* The author curiously tells us that this 'Abbâsîd Caliph had professed the Imâmîyah belief regarding *Imâmat*, and that he had proclaimed himself to be a *Na'ib* of the hidden Imâm, al-Mahdî

† The date seems to be incorrect. According to Ibn Khallikân (De Slane's Translation), vol 1, p 96, Bugyat al-Wu'ât, fol 105<sup>a</sup>, and Mir'ât al Janân, fol 257<sup>a</sup>, Abû'l-'Alâ al-Ma'arrî died in A H 449=A D 1057

- 36 Abu Wuhaib Bahlul bin Amr as Şairafī fol 122<sup>b</sup>.
- 37 Abu l Husain Tajaddawlah bin as Sultan Abi Shuja Adudaddawlah Khusraw bin Ruknaddawlah bin Buwaib ad Dailami fol 124<sup>b</sup>
- 38 Al Amir Abu Ma'add Tamim bin al Mu'izz bin al Mansur bin al Mahdi al Hasanī (*d* A H 374=A D 984 see Mir'at al Jandī fol 227<sup>a</sup>) fol 126<sup>a</sup>
- 39 Abu Yahya Tamim bin al Mu'izz bin Badis (*d* A H 501=A D 1108) fol 128<sup>b</sup>
- 40 Majdalmulk Abu l Fadl Ja'far Ibn ShamsalKhilafah (*d* A H 622=A D 1225) fol 130<sup>b</sup>
- 41 Ja'far bin al Mutaḥhar bin Muhammad al Jurmuzī (*d* A H 1096=A D 1686) fol 134<sup>b</sup>
- 42 Tajaddīn Ja'far bin Muhammad bin Zakīaddīn called Ibn Ma'iyah (ابن معية) fol 137<sup>b</sup>
- 43 Abu l Fadl Ju'afaran bin Alī bin 'Asgar bin as Sarī bin Abdarraḥman al Anbarī fol 138<sup>b</sup>
- 44 Abu Firas al Harīṣ bin Abū l Ala Hamdan bin Hamdun ash Shāmī (*d* A H 357=A D 968) fol 141<sup>b</sup>
- 45 Abu l Husain al Hasan bin al Husain bin al Mansur billah Abi Muhammad al Qasim bin Muhammad al Hasanī as San'ani fol 146<sup>a</sup>
- 46 Qadī Shārafaddīn al Hasan bin al Qadī Alī bin Jābir al Khawlanī (*d* A H 1079=A D 1668) fol 149<sup>a</sup>
- 47 Abu Muhammad al Hasan bin Muhammad bin Harun al Arḍī al Muhallabī (*d* A H 352=A D 963) fol 154<sup>a</sup>
- 48 Abu Nuwas al Hasan bin Hanī (*d* A H 196=A D 811 see Mir'at al Janan fol 117<sup>b</sup>) fol 155<sup>b</sup>
- 49 Ash Shaikh al Majīd Abu Alī al Hasan bin Abdassamad al Asqalanī (*d* A H \*432=A D 1040) fol 160<sup>a</sup>
- 50 Ad Da'ī al Hasan bin Idrīs bin Alī bin al Husain bin Idrīs bin al Hasan bin Abdallah bin Alī called Al Anf fol 160<sup>b</sup>
- 51 Qadī Shārafaddīn al Hasan bin Ahmad al Haimī fol 163<sup>b</sup>
- 52 Shamsalmahasin Abu Ahmad al Hasan bin al Mutaḥhar bin Muhammad al Hasanī al Jurmuzī (*d* A H 1100=A D 1688) fol 166
- 53 Al Mansur billah Abu Muhammad al Hasan bin Badraddīn fol 168<sup>b</sup>
- 54 Hasan bin Abdallah bin Mahdī bin al Qasim bin Mahdī bin Abdallah al Hasanī as San'ani, fol 170<sup>b</sup>

- 55 , Abû Ismâ'il al-Husain bin 'Alî at-Tugrâ'i (*d* A H 518=A D 1124), fol. 172<sup>b</sup>
56. Abû 'Abdallâh al-Husain bin Ahmad bin Muhammad bin Ja'far bin Muhammad bin al-Hajjâj al-Kâtib, fol 176<sup>a</sup>
- 57 Abû'l-Qâsim al-Husain bin 'Alî bin al-Husain bin 'Alî bin Muhammad al-Wazîr al-Magribî (*d* A H 418=A D 1027), fol 180<sup>b</sup>
- 58 Husain bin 'Alî bin Hasan al-Husainî al-Madanî, called Ibn Shadqam, fol 183<sup>b</sup>
59. Husain bin 'Alî bin Mûsâ al-Khayyât as-San'ânî, fol 184<sup>b</sup>
- 60 Husain bin 'Abdalqâdir bin an-Nâsir bin 'Abdarrabb bin 'Alî bin Shamsaddîn al-Hasanî al-Kawkabânî (*d* A H 1112=A D 1700), fol 187<sup>a</sup>
- 61 Abû Muhammad al-Husain bin 'Alî bin al-Mutawakkil-'alallâh, fol 191<sup>a</sup>
- 62 Husain bin Muhammad bin Sha'bân al-Jahhâfi, fol 192<sup>b</sup>
- 63 Abû 'Abdallâh al-Husain bin al-Mutahhar bin Muhammad al-Jûrmûzî, fol 193<sup>b</sup>
- 64 Husain bin 'Abdassamad al-'Âmulî, fol 195<sup>a</sup>
- 65 Husain al-Wâdî (*d* A H 1080=A D 1669), fol 197<sup>a</sup>
- 66 Abû Muhammad Haïdar Âgâ bin Muhammad ar-Rûmî al-Yamanî, fol 198<sup>b</sup>
- 67 Abû'l-A'azz Dubais bin Saïfaddawlah (*d* A H 529=A D 1135), fol 203<sup>b</sup>
- 68 Darwish bin Muhammad at-Tâlû'i (*d* A H 1014=A D 1605, see *Khulâsat al-Asar*, vol II, p 149), 204<sup>b</sup>
- 69 Dir'bil bin 'Alî al-Khuzâ'i (*d* A H 246=A D 860), fol 207<sup>b</sup>
- 70 Abû'l Mutâ' Dû'l-Qarnain bin Hamdân Wajihaddawlah (*d* A H 428=A D 1036), fol 212<sup>a</sup>
- 71 Abû'l-Wafâ' Râjih bin Ismâ'il bin Abî'l-Haisam al-Asadî al-Hillî, fol 213
- 72 Ar-Rabâb bint Imra'îlqais bin 'Adî, the wife of Imâm Husain, fol 214<sup>b</sup>
- 73 Abû'l-Ma'âlî Zaid bin Yahyâ bin al-Husain bin al-Mu'ayyad bin al-Mansûr-billâh al-Hasanî as-San'ânî (*d* A H 1104=A D 1692), fol 217<sup>a</sup>
- 74 Diyâ'addin Abû Muhammad Zaid bin Muhammad bin al-Hasan bin al-Imâm al-Mansûr-billâh (*d* A H 1122=A D 1710), fol 221<sup>b</sup>
- 75 Tâjaddîf, Abû'l-Yumn Zaid bin al-Hasan al-Kindî (*d* A H 613=A D 1217), fol 225<sup>b</sup>
- 76 Qâdî Zaid bin Sâlih bin Abî'r-Rujâl al-Yamanî (*d* A H 1114=A D 1702), fol 227<sup>a</sup>

- 77 Imam Abu l Husayn Zaid bin Ali (d A H \* 122=A D 740)  
fol 230<sup>a</sup>
- 78 Zainab bint Muhammad bin Ahmad bin al Imam al Hasan  
bin Ali bin Da ud al Hasanīyah al Yamaniyah (d A H 1114=A D  
1702) fol 234<sup>b</sup>
- 79 Sadīf bin Maimun fol 236<sup>b</sup>
- 80 As Sarī bin Ahmad ar Raffa (d A H 362=A D 972) fol  
238
- 81 Sa nah bin al Arīd al Harunī al Hijazī fol 240<sup>a</sup>
- 82 Abu Muhammad Sa id bin Muhammad as Simlī fol 242
- 83 Abu Umayyah Shurāih bin al Harīs al Kindī (d A H 87=  
A D 706) fol 244<sup>a</sup>
- 84 Sha ban bin Salīm bin Usman as Šan anī ar Rumī fol 246
- 85 Ad Dahhal bin Qais al Ahnaf at Tamīmī (d A H 68=A D  
687) fol 249<sup>b</sup>
- Colophon —

انتهى الحزب الاول من تسميه السكترى ذكر من سبع شعر  
وافق القراع من ربه هذا الكتاب ليله الا بعد ثلثه سادس شهر ربيع الاحر  
من شهر سنة سبع و مائه و الف بعلم القدر الى عفو الملك  
القدر محمد بن احمد بن محمد بن اسحاق \*

For other copies see Berlin No 7423 and Asafiyah p 344

Written in Naskh with the headings in red

Dated A H 1197=A D 1783

The title page contains signatures of several persons to whom  
the MS at one time or another belonged

## No 797

fol 275 lines and size same as above

The Same

## Vol II

The second volume of the same work containing lives of the  
following poets —

- 1 Al Malik as Salih Talā i bin ar Ruzzik (d A H 556=A D  
1161) fol 1<sup>b</sup>

According to the Mir āt al Janān fol 63<sup>b</sup> Imām Zaid bin Ali was killed  
in A H 191=A D 739

2 Abû Mansûr Zâfir bin al-Qâsim bin Mansûr al-Haddâd al-Iskandarânî (*d* A H 529=A D 1134), fol 9<sup>a</sup>

3 Abû'l-Aswad Zâlim bin 'Amr ad-Duwalî (*d* A H 69=A D 688), fol 12<sup>a</sup>

4 Abû't-Tufail 'Âmî bin Wâsilah bin 'Abdallâh al-Kinânî as-Sahâbî (*d*. A H 110=A D 728, see Al-Kâshif, fol 63<sup>a</sup>) fol 15<sup>a</sup>

5 Abû'l-Hasan 'Abdallâh bin Mu'âwiyah bin 'Abdallâh bin Ja'far al-Hâshimî al-Ja'farî, fol 15<sup>b</sup>

6 Abû Muhammad 'Abdallâh bin al-Mutawakkil Sharafaddîn bin Shamsaddîn bin al-Mahdî al-Hasanî al-Yamanî as-San'ânî, fol 17<sup>a</sup>

7 Khalîfah Mâ'mûn al-Rashîd al-'Abbâsî (A H 198-218=A D 813-833), fol 19<sup>a</sup>

8 Abû Muhammad 'Abdallâh bin Muhammad al-Kâtib, commonly called Ibn al-Khâzin, fol 23<sup>b</sup>

9 Al-Wazîr Fakhraddîn 'Abdallâh bin 'Alî bin al-Husain as-San'ânî, fol 26<sup>a</sup>

10 Al-Imâm Abû'l-Hasan 'Abdallâh bin Hamzah bin Sulaimân bin Hamzah bin 'Alî, surnamed al-Mansûr-billâh (*d* A H 614=A D 1217, see 'Aqilat ad-Daman, fol 57<sup>b</sup>), fol. 28<sup>b</sup>

11 'Alâ'addîn Mahmûd Khwârizm Shâh (A H 596-617=A D 1199-1220), fol 30<sup>b</sup>

12 Abû Ahmad 'Ubaydallâh bin 'Abdallâh al-Khuzâ'î (*d*. A H 300=A D 913), fol 32<sup>b</sup>

13 Qâdî Abû Muhammad 'Ubaydallâh bin Ahmad al-Bagdâdî (*d* A H 331=A D 942), fol 34<sup>b</sup>

14 'Izzaddîn Abû Hâmid 'Abdalhamîd bin Hibatallâh bin Muhammad Ibn Abî'l-Hadîd al-Anbârî (*d* A H 656=A D 1258), fol 36<sup>a</sup>

15 'Abdalhâdî bin Muhammad as-Sawdî, fol 37<sup>b</sup>.

16 Safiaddîn Abû'l-Mahâsin 'Abdal'azîz al-Hillî (*d* A H 760=A D 1359), fol 38<sup>b</sup>.

17 Abû Muhammad 'Abdassalâm bin Ragbân, surnamed Dîk al-Jinn (*d* A H 236=A D 850), fol 41<sup>b</sup>

18 Ash-Sharîf al-Murtadâ Abû'l-Qâsim 'Alî bin Abî Ahmad al-Husain (*d* A H 436=A D 1044), fol 43<sup>a</sup>

19 Abû'l-Barakât 'Alî bin al-Husain bin 'Alî bin Ja'far bin Muhammad an-Nisâbûrî fol 44<sup>b</sup>

20. 'Alî bin al-'Abbâs, called Ibn ar-Rûmî (*d* A H. 283=A D 896), fol 45<sup>b</sup>

21. Abû'l-Faraj 'Alî bin al-Husain al-Isfahânî (*d* A H 356=A D 967), fol 48<sup>a</sup>.

22 Qaḍī Jamaladdīn Alī bin Muḥammad bin Ahmad al Anṣī as Ṣan anī fol 50<sup>b</sup>

23 Abu Muḥammad Jamaladdīn Alī bin Ṣalīḥ bin Muḥammad Abī r Rijāl as Ṣan anī fol 51<sup>b</sup>

24 Abu l Ḥasrīn Alī bin Muḥammad bin Mansur bin Naṣr bin Bṣṣam an Nadīm al Baḡḡadī (*d* A H 302=*A* D 914) fol 53

25 Qaḍī Abu l Qāsim Alī at Tanukhī (*d* A H 342=*A* D 953) fol 54<sup>b</sup>

26 Aṣḥ Sharīf Abu l Ḥasrīn Alī bin al Imām Abī Muḥammad an Naṣīr ḥdīnallāḥ ad Daīlamī fol 58<sup>b</sup>

27 Abu l Ḥasan Alī bin Abdallāḥ bin Waṣīf al Halla an Naṣḥī al Baḡḡadī (*d* A H 366=*A* D 976) fol 59<sup>b</sup>

28 Abu l Ḥasan Alī bin Muḥammad at Tihāmī (*A* H 416=*A* D 1025) fol 60

29 Saīfaddawlāḥ Alī bin Abdallāḥ bin Ahmad bin Ḥamdān (*d* A H 356=*A* D 967) fol 63<sup>b</sup>

30 Abu l Ḥusayn Alī bin al Mutawakkkil alallāḥ Abī Alī Isma īl bin al Mansur billāḥ al Qāsim (*d* A H 1096=*A* D 1685) fol 65<sup>b</sup>

31 Abu l Qasīm Alī bin Ishāq bin Ḳhalaf at Zahī (*d* A H 352=*A* D 963) fol 66<sup>i</sup>

32 Abu l Ḥusayn Alī bin Saīd bin Abdarraḥmān bin Ahmad bin Yunus as Sadafī al Munaffjūn al Mīṣrī (*d* A H 399=*A* D 1009) fol 67<sup>b</sup>

33 Aṣḥ Sharīf Abu l Ḥasrīn Alī bin Muḥammad bin Ja far bin Muḥammad bin Zayd al Ḥimmanī al Kuṭfī fol 68<sup>i</sup>

34 Abu l Ḥasan Alī bin Abdallāḥ bin Ja far bin Ibrāḥīm al Ja farī al Hījazī fol 69<sup>a</sup>

35 Sayyīd Jamaladdīn Alī bin al Ḥusayn bin Muḥammad bin Ṣalāḥ al Ḥasrīn as Ṣan anī fol 70

36 Al Malīk al Afdal Nuraddīn Alī bin Sultan Ṣalāḥaddīn al Aṣṣubī (*A* H 582-592=*A* D 1186-1196) fol 71<sup>b</sup>

37 Abu l Ḥasan Alī bin Muḥammad al Ḥarīrī fol 72<sup>i</sup>

38 Alaa addīn Abu l Muzaḥḥar Alī bin Abdallāḥ al Ḳandī al Wada ī (*d* A H 716=*A* D 1316) fol 73

39 Qaḍī Abu l Ḥasan Alī bin al Qaḍī Abī Ḥanīfah an Nu man al Maḡribī (*d* A H 374=*A* D 984) fol 75

40 Sayyīd Jamaladdīn Alī bin Ahmad bin Muḥammad bin Ma sum al Ḥasrīn al Madānī (*d* A H 1117=*A* D 1705 see Subḥat al Marjaṇ p 85) fol 77<sup>a</sup>

41 Al Faqīḥ Abu Muḥammad Umarāḥ bin Abī l Ḥasan Naṣmaddīn al Ḥakāmī al Yamānī (*d* A H 569=*A* D 1174) fol 78<sup>a</sup>



- 42 Sayyid 'Īsâ bin Lutfallâh bin al-Mutahhar bin al-Imâm Sharafaddîn al-Yamanî, fol 81<sup>b</sup>
43. Fâtimah az-Zahrâ', the daughter of the Prophet, fol 83<sup>a</sup>
- 44 Abû Shujâ' Fanâkhusraw 'Adudaddawlah bin Ruknaddawlah as Sâsânî ad-Dailamî (*d* A H 372=*A* D 983), fol 87<sup>a</sup>
- 45 Sayyid Qâsim bin al-Hasan bin al-Mutahhar bin Muhammad al-Hasanî al-Jurmûzî as-San'ânî, fol 90<sup>a</sup>
- 46 Abû Dulaf Qâsim bin 'Īsâ bin Idrîs al-'Ijlî (*d* A H 226=*A* D 840), fol 92<sup>b</sup>
- 47 Al-Imâm al-Mansûr-billâh Abû Muhammad Qâsim bin Muhammad al-Hasanî (*d* A H 1029=*A* D 1620), fol 97<sup>a</sup>
- 48 Al-Amîr Mu'tamidaddawlah Qairwâsh bin Husâmaddawlah al-'Uqailî (*d* A H 444=*A* D 1052), fol 101<sup>a</sup>
- 49 Abû 'Amr Qais bin Dairîh (*d* A H 68=*A* D 687), fol 102<sup>b</sup>
- 50 Abû 'Amî Qais bin 'Amî bin Mâlik bin Harb an-Najâshî al-Hârisî, fol 104<sup>b</sup>
- 51 Abû Sakhî Kusan bin 'Abdallahmân bin al-Aswad bin 'Âmir al-Gassânî (*d* A H 105=*A* D 723), fol 107<sup>b</sup>
- 52 Al-Kumait bin Zaid al-Asadî, fol 109<sup>b</sup>
- 53 Abû Ibrâhîm Mâlik bin al-Hâris al-Ashṭar an-Nakha'î (*d* A H 39=*A* D 660), fol 114<sup>a</sup>
- 54 Qâdî Abû 'Alî al-Muhassin bin Abî'l-Qâsim 'Alî bin Muhammad bin Dâ'ûd bin Ibrâhîm at-Tanûkhî (*d* A H 384=*A* D 994), fol 117<sup>b</sup>
- 55 Sayyid Diyâ'addîn al-Muhsin bin al-Mutawakkil-'alallâh Ismâ'îl bin al-Mansûr-billâh ahî Muhammad al-Qâsim, fol 120<sup>a</sup>
- 56 Abû'l-Qâsim Muhammad bin Hânî al-Andalusî (*d* A H 362=*A* D 973), fol 122<sup>a</sup>
- 57 Badraddîn Muhammad bin al-Husain al-Maihabî ash-Sharafi, fol 127<sup>b</sup>
- 58 Ash-Sharîf ar-Radî Abû'l-Hasan Muhammad bin al-Husain al-Mûsawî (*d* A H 406=*A* D 1015), fol 130<sup>b</sup>
- 59 Bahâ'addîn Muhammad bin Husain al-'Âmulî (*d* A H 1030=*A* D 1621), fol 133<sup>b</sup>
- 60 Qâdî Muhammad bin Ibrâhîm ash-Shajarî as-Sahûlî (*d* A H 1109=*A* D 1697), fol 139<sup>a</sup>
- 61 Sayyid Muhammad bin al-Husain bin Yahyâ bin Ahmad al-Hasanî al-Kawkabânî, fol 140<sup>a</sup>
- 62 Qâdî Abû Ahmad Muhammad bin al-Hasan bin Ahmad al-Haimî (*d* A H 1115=*A* D 1703), fol 142<sup>a</sup>
- 63 Muhammad bin 'Alî al-Hurr ash-Shâmî al-'Âmulî al-Isfahânî (*d* A H 1088=*A* D 1677), fol 144<sup>a</sup>

64 Muhammad bin Ali bin Mahmud ash Shami al Amuli  
fol 145<sup>b</sup>

65 Ash Sharif Abu Abdallah Muhammad bin Salih bin  
Abdallah bin Musi al Hasani al Hijazi fol 146<sup>b</sup>

66 Ash Sharif Abu Hasan Muhammad bin Ahmad bin  
Muhammad bin Ahmad bin Ibrahim Tabataba bin Isma'il ad Diba'i  
al Hasani al Isfahani fol 150<sup>b</sup>

67 Sayyid Badraddin Muhammad bin al Husain bin al Hasan  
al Mansur billah al Qasim bin Muhammad al Hasani as San'ani fol  
151<sup>b</sup>

68 Sayyid Badraddin Muhammad bin Abdallah bin al Husain  
bin al Imam al Mansur billah al Qasim bin Muhammad al Hasani  
fol 153

69 Muhammad bin Abdallah bin al Imam Sharafaddin Yahya  
bin Shamsaddin al Ha'ani al Kawl'abani (*d* A H 1016=A D 1607)  
fol 155<sup>a</sup>

70 Abu al Qasim Muhammad bin Wahb al Himyari al Basri  
fol 158<sup>b</sup>

71 Hakim Muhammad Salih al Jilani al Farisi (*d* A H 1088=  
A D 1677) fol 159<sup>b</sup>

72 Abu Bakr Muhammad bin al Abbas al Khwarizmi (*d* A H  
383=A D 993) fol 161<sup>a</sup>

73 Abu Bakr Muhammad bin Ahmad al Khabbaz al Baladi  
fol 163<sup>b</sup>

74 Izzalmulk Muhammad bin Abu al Qasim Ubaidallah bin  
Ahmad bin Isma'il bin 'Abd al aziz al Musabbih (*d* A H 420=A D  
1029) fol 164<sup>b</sup>

75 Abu Abdallah Muhammad bin Ja'far al Qazzaz (*d* A H  
412=A D 1021) fol 165<sup>b</sup>

76 Al Amir Abu al Qasim Muhammad bin al Mansur billah  
Abdallah bin Hamzah surnamed An Nasir hidinallah al Hasani al  
Hamzi fol 167<sup>b</sup>

77 Abu al Hasan Muhammad bin Abdallah bin Muhammad bin  
Yahya al Qurashi al Makhluzi as Salami (*d* A H 393=A D 1003)  
fol 168<sup>b</sup>

78 Abu al Fadl Muhammad bin Abu Ubaidallah al Husain bin  
Muhammad known as Ibn al Amid al Katib (*d* A H 359=A D 969)  
fol 169<sup>b</sup>

79 Abu al Fath Muhammad bin Ubaidallah bin Abdallah al  
Katib generally known as Sib Ibn at Trawidi (*d* A H 553=A D  
1158) fol 173

- 80 Muhîyaddîn [Muhammad] bin 'Alî bin Muhammad, known as Ibn al-'Arabî (*d* A H 638=A D 1240), fol 177<sup>a</sup>
- 81 Al-Muntasir-billâh al-'Abbâsî (A H 247-248=A D 861-862), fol 180<sup>b</sup>
- 82 Muhammad bin al-Husain at-Tûsî, fol 185<sup>b</sup>
- 83 Sayyid Muhammad bin al-Mutahhar bin Muhammad al-Hasanî al-Jurmûzî, fol 186<sup>a</sup>
- 84 Abû 'Alî Mu'âd bin Muslim al-Harîâ' al-Kûfî (*d* A H 187=A D 803), fol 187<sup>a</sup>
- 85 Abû Salmah Mutî bin Iyâs al-Kinânî al-Kûfî, fol 188<sup>b</sup>
- 86 Khalifah al-Mu'izz Abû Tamîm Ma'add bin al-Mansûr al-Fâtîmî (A H 341-365=A D 952-975), fol 192<sup>a</sup>
- 87 Abû Hassân al-Muqallad bin al-Musayyab bin Râfi' bin al-Muqallad al-Uqailî (*d* A H 391=A D 1001), fol 199<sup>b</sup>
- 88 Abû 'Abdallâh Mansûr bin Zibriqân bin Salmah an-Namarî al-Khazrajî fol 201<sup>a</sup>
- 89 Khalifah al-Âmir-biahkâmallâh Abû 'Alî al-Mansûr bin al-Musta'li-billâh al-Fâtîmî (A H 495-524=A D 1101-1130), fol 203<sup>b</sup>
- 90 Abû 'Imrân Mûsâ bin 'Abdalmalik al-Isfahânî (*d* A H 246=A D 860), fol 205<sup>a</sup>
- 91 Abû'l-Husain Mihyâr bin Mirzawaih al-Kâtib ad-Dailamî (*d* A H 428=A D 1037), fol 206<sup>a</sup>
- 92 Nâhid bin Sûmah bin Asbah al-'Âmirî al-Basrî, fol 208<sup>b</sup>
- 93 Khalifah al-'Azîz-billâh Abû'l-Mansûr Nazâr bin al-Mu'izz-lidînallâh al-Fâtîmî (A H 365-386=A D 975-996), fol 209<sup>b</sup>
- 94 Abû'l Muqâtil Nasr bin Nasîr al-Hulwânî, fol 212<sup>b</sup>
- 95 Abû'l-Qâsim Nasr bin Ahmad bin Nasr bin Mâ'mûn al-Basrî al-Khubzârûzzî (*d* A H 317=A D 930) fol 215<sup>a</sup>.
- 96 Sayyid al-Hâdî bin Ahmad bin Zakîaddîn al-Hasanî al-Jurmûzî (*d* A H 1097=A D 1686), fol 218<sup>a</sup>
97. Sayyid al-Hâdî bin al-Mutahhar bin Muhammad al-Hasanî al-Jurmûzî (*d* A H 1103=A D 1692), fol 220<sup>a</sup>
- 98 Sayyid Jamâladdîn Hâshim bin Yahyâ al-Hasanî as-San'ânî, fol 221<sup>b</sup>
- 99 Khalifah al-Wâsiq-billâh Abû Ja'far Hârûn bin al-Mu'tasim-billâh al-'Abbâsî (A H 227-232=A D 842-847), fol 224<sup>a</sup>
- 100 Ash-Sharîf Abû's-Sa'âdât Hibatallâh bin 'Alî bin Muhammad bin Hamzah al-'Alawî ash-Shajarî (*d* A H 542=A D 1148), fol 228
- 101, Abû Frâs Hammâm bin Gâlib, generally known as Al-Farazdaq (*d* A H 110=A D 728), fol 230<sup>b</sup>
- 102 Abû 'Abdallâh Yahyâ bin al-Husain bin al-Mu'ayyad-

billah Abū l Husain Muhammad bin al Mansur billah al Hasanī (d A H 1090=A D 1679) fol 234<sup>b</sup>

103 Abū l Fadl Yahya bin Salamah bin al Husain bin Muhammad surnamed Mu'innaddīn al Haslafi (d A H 551=A D 1156) fol 239<sup>a</sup>

104 Sayyid Abū l Hasan Yahya bin Ibrahim bin Alī bin Ibrahim bin al Mahdī bin Alī al Jahhafī fol 240<sup>b</sup>

105 Abū Ṭalīb Yahya bin Abū l Faraj Sa'īd bin Abū l Qasim Hibatallah bin Alī bin Qizaghl bin Zabadahl ash Shaibani (d A H 594=A D 1198) fol 244<sup>a</sup>

106 Jamaladdīn Abū l Husain Yahya bin Abdal azīm al Jazzar al Misrī fol 246

107 Abū Sulaiman Yahya bin Ya mar al Adwānī al Wasqī al Basrī (\*d A H 127=A D 744) fol 248<sup>b</sup>

108 Abū Ishaq Ya qub bin Ishaq generally known as Ibn as Sikkit al Bagdadī (d A H 244=A D 858) fol 250<sup>a</sup>

109 Abū l Faraj Ya qub bin Yusuf bin Ibrahim bin Harun bin Da ud bin Killis al Misrī (d A H 380=A D 990) fol 252<sup>a</sup>

110 Muwaffaqaddīn Abū l Hajjaj Yusuf bin Muhammad generally known as Ibn al Khallāl (d A H 566=A D 1171) fol 257<sup>a</sup>

111 Abū Muhammad Yusuf bin al Mutawakkil alallah Alī [bin] Isma'il bin al Mansur billah Qasim bin Muhammad al Hasanī (d A H 1097=A D 1686) fol 259<sup>b</sup>

112 Abū l Mahasin Yusuf bin Isma'il ash Shawwa al Halabī (d A H 635=A D 1237) fol 264<sup>a</sup>

The work ends with a *Maqamah* written in imitation of المقامه السائره of Badī'azzaman al Hamadani (d A H 398=A D 1008)

The work was completed on the 13th Rajab A H 1111=A D 1699 as the author tells us in the following colophon —

قال حاميها العدد العشر الى الله يوسف بن يحيى بن الحسن بن  
الموحد بالله ابي الحسن محمد بن المنصور بالله ابي محمد العاسم بن  
محمد الحسيني السب العمري الصنعاني المولد والمنسأ سمع  
مؤلفي هذا نسمة السكر نذكر من تسع وشعر بمحمد الله كما اردت  
منصد السكر بحواهر الانكا وسواد الانكا مستملا بالحد والفرل والروني  
والجرل والدر والظم وكمل بالعه في قالب عسو حب  
سنة احدى عسة ما به و الف \*

\* According to Ibn Khallikān (De Slane's translation) vol iv p 69, Yahyā bin Ya mar al Adwānī died in A H 127=A D 746

Both volumes are written in the same hand

Foll 67-68 have been wrongly placed after fol 74 in binding  
Some folios are wanting after fol 18

Two fly-leaves at the beginning contain a table of the Arabic names of the days and months prefaced by a note, explaining an easy method of finding the first day of every month of the Hīrah era from that table

## No. 798.

fol 57, lines 23, size 8×6, 6×4

(Three tracts bound together in one volume)

fol 1-29

I

طارف المجد و ناله

## TÂRIF AL-MAJD WA TÂLIDUH.

A treatise containing biographical notices of the author's father, 'Abdalqâdir, and of his grandfather, Abû Bakr, with quotations from the poems composed in their praise on various occasions by their friends and contemporary poets

The full title of the work, as stated in the preface, is طارف المجد و ناله  
و تالده فيما مدح به سدى الوالد و والدة

Author Yahyâ bin 'Abdalqâdir bin Abî Bakr القادر يحيى بن عبد القادر  
بن ابي بكر

The author, the date of whose death is not known, was the son of Shâikh 'Abdalqâdir, who served as a preacher in the holy mosque of Mecca during the reign of Sultân Ahmad III (A H 1115-1143 = A D 1703-1730) Our author's grandfather, Abû Bakr, who held several distinguished posts under the Sharîfs of Mecca, died in A H 1119 = A D 1707 See the present work, fol 9<sup>b</sup>

Beginning —

الحمد لله على بواله و الصلاة و السلام على سديا محمد و صده  
و آله و بعد فعول العدد العبر اللاند بكماله المستمسك بعترته و كتانه  
يحيى بن عبد القادر بن ابي بكر الصديعى لطف الله به و بلعه عاية اربه  
و دالتمس من احابته عدم و مخالفة اشارته عرم جمع ما مدح به سبدي  
الوالد و والدة الدان هما كسلعهما لى طارف المجد و تالده و اداندك

سقى كندر يصبى عنه بطن الجمع و العنبر قد فرب معظمه اندى سنا بوانر  
 ذلك على لسان من صدق فيما انا لكن نعمت من ذلك بغايا على  
 ما وصل فى الروايات حدانا فجمعتم فى هذه الاوان ما رى من تلك النعمه  
 و راقى الح \*

Written in Arabian Naskh

Not dated Probably the latter part of the 18th century

fol 30-39

II

بيت قصيد الصديق

## BAITU QASID AS-SIDQ

Another work on the life of the aforesaid Shaykh Abdalqadir the full designation of which as given in the preface is بيت قصيد الصديق من ذلك الطراز رحمه عن اعمان بنى الصديق معنى الحجار

Author Muhammad bin Ali bin Fadlallah al Husaini at Tabari محمد بن على بن فضل الله الحسينى الطبرى

The author who flourished in the middle of the 12th century of the Hijrah was an intimate friend of Shaykh Abdalqadir who was alive at the time the present work was written as appears from the following benedictory prayer at the end —

دام سدنا رافعا اوج الكمال  
 محفوطا بنى عبده الملك  
 المبعال فى العيس والا هل و المال \*

Beginning —

الحمد لله الذى جعل نظم محاسن الكلام داب الامه حله الانام الح \*

The author tells us in his preface that in a previous work of his viz a detailed history of the Hasani Sharifs of Mecca entitled احباب فضاء الرمن بتاريخ ولادة بنى العيس he had written a short account of Shaykh Abdalqadir which was included in that work along with short notices of certain other eminent scholars but being dissatisfied with the brevity of this earlier account which he had written of the Shaykh he had written the present work devoted entirely to his life

Written in Naskh Dated A H 1131 = A D 1719

fol 40-57

III

•

A tract without any title containing poems composed by Shaykh Abdalqadir on different occasions collected and arranged by his son Yahya the author of the first treatise

Beginning —

لسيدي الوالد ممتدحا حصرة مولانا المرحوم الشريف سعد بن زيد في  
اثناء رمضان سنة ١١٠٨ من مجرى الكامل المرفل وصره متعالاتن و اليب  
الاول مصرع و دلك عدد ما ناسر حطة عيد رمضان في السنة المذكورة \*

The first of the poems, which was composed in praise of Sa'd bin Zaid, the Sharif of Mecca, in A.H. 1108=A.D. 1697, and was presented to him by the Shaikh on the day of 'Īd al-Fitr after his recitation of the usual Khutbah of the 'Īd prayer, begins thus —

ولدت حيد الملك عددا      وسمي علا حلا و عقدا

The present tract is written in the same hand as the first and seems to be a continuation of the same

## BIOGRAPHIES RELATING TO PARTICULAR LOCALITIES.

### BAGDÂD.

No. 799.

fol 217, lines 21, size  $10\frac{1}{2} \times 6\frac{1}{2}$ ,  $8 \times 4$

مختصر تاريخ بغداد

### MUKHTASAR TÂRÎKH BAGDÂD.

An abridgment of the *Târîkh Bagdâd*, a biographical dictionary of the celebrated men of Bagdâd, by Abû Bakr Ahmad bin 'Alî bin, Sâbit al-Khatîb al-Bagdâdî (d. A.H. 463=A.D. 1071)

Author of the abridgment Abû'l Yumn Mas'ûd bin Muhammad bin Ahmad bin Hâmid bin 'Ubaid al-Bukhârî ابو اليمى مسعود بن محمد بن احمد بن حامد بن عبيد البخارى He was born in Bukhârâ, but came with his father to Bagdâd, where he settled permanently, and died

there in A H 491=A D 1008 For his life see Al Jawahir al Mudivah  
vol II, fol 65<sup>b</sup>

Beginning —

الحمد على (sic) بحار العلم الكبرى احاطه  
وشدا الكذاب الذي سمعه الشيخ ابو بكر احمد بن على بن  
باب الخطيب البغدادي حقه لله وسماءه تابع بعداد كذاب حليل في  
هذا العلم بعدس وقد نعت منه ر سهر اطلال الزمان ر الله تعالى بسنه  
ر يحسن الله الا انه طويل للاطاله اواب واوربها الملل و الملل داسه الترك  
و قد استعرت الله تعالى احصيه و كرت اسماؤ الرجل الذين ذكرهم  
على ترسده الخ •

The first three folios of the MS are of a general character and include a description of the palace of the Caliph Muqtadir billah (A H 290-320=A D 905-932) and of the reception of the Greek ambasador in the former's court. The present abridgment like the original is divided into two parts and the biographical notices are arranged in alphabetical order excepting that the names beginning with Muhammad have been placed first. The first part ends abruptly on fol 118 in the middle of the account of على بن حجر ابو الحسن الاسدي المعروف بالكاسي with the following subscription transcribed from the original copy —

احر الحرة الاول ونبوة في الثاني  
عاشر ربيع الاول من سنة احدى و اربعين و ستمائة على يد المعبر الى الله  
تعالى محمد بن احمد بن ابى العاصم العداسي •

The second part begins on fol 121<sup>b</sup> with the concluding portion of the account of الكاسي and ends with a chapter containing biographies of the female scholars of Bagdad beginning on fol 213<sup>b</sup> with حديثه بنت محمد بن على and ending with على بن حجر ابو الحسن الاسدي المعروف بالكاسي

For other copies see Buhar No 243 and Berlin No 9850  
See also Haj Khal vol II p 120 and Brocl vol I p 320

Written in fair Naskh with numerous short lacunae. Fol 118<sup>b</sup>-121 are blank.

Not dated Probably 18th century



## DAMASCUS.

No. 800.

foll 223, lines 29, size  $10 \times 6\frac{1}{2}$ ,  $8\frac{1}{2} \times 5\frac{1}{4}$ 

تاريخ دمشق

## TÂRÎKH DIMASHQ.

A rare biographical dictionary of the celebrated men of Damascus

Author Sîqataddîn Abû'l-Qâsim 'Alî bin al-Hasan bin Hibat-allâh, called Ibn 'Asâkir الله بن الحسن بن عبد الله السهير بن عساكر (d A H 571 = A D 1176) See No 765 above

We learn from Hâj Khalî, vol II, p 130, that Ibn 'Asâkir wrote the present work in imitation of the *Târîkh Bagdâd* of Ahmad bin 'Alî al-Khatîb al-Bagdâdî (*vide supra*), and divided it into eighty parts, or *Mujallad*

The present MS contains the 31st and the 32nd parts, but the latter is wrongly placed first. The 31st part (foll 112<sup>a</sup>–223<sup>b</sup>) begins abruptly with a portion of the account of 'Âsim bin Abî'n-Najûd (d A H 128 = A D 745), and ends with the following colophon —

آخر البحر العاشر بعد الثلاثمائة وهو آخر المجلد الكادي والدلائن  
من الاصل المعدول منه بخط العالم تكريمة دمان مائة جزء في الف وثمان  
مائة كراسة من النسخة الثانية وجميعها تستعمل على بمانس مكدلة \*

The 32nd part (foll 1–111) ends with a portion of the following chapter —

ذكر من اسمه عدد الله على ترتيب الحروف في اسماء آبائهم  
و احدادهم \*

The last notice is that of 'Abdallâh bin Busr Abû Safwân

Contents —

Fol 2 <sup>a</sup>	ذكر من اسمه عائذ
Fol 2 <sup>b</sup>	ذكر من اسمه عناد
Fol 16 <sup>b</sup>	ذكر من اسمه عناد
Fol 20 <sup>a</sup>	ذكر من اسمه عناس

Fol 79 <sup>a</sup>	ذكر من اسمه عبد الله على ترتيب الحروف في اسماء انابهم واحداهم *
Fol 130 <sup>b</sup>	ذكر من اسمه العاص
Fol 133	ذكر من اسمه عالي
Fol 133 <sup>b</sup>	ذكر من اسمه عامر
Fol 215 <sup>b</sup>	ذكر من اسمه عابد الله

No complete set of this valuable work is known to exist anywhere. A few of the different parts are described in Br Mus pp 592 177<sup>a</sup> 771<sup>b</sup> Br Mus Suppl No 658 Berlin No 9781 Goth No 1775 Cairo vol v p 25 Paris No 2137

It would appear from the colophon quoted below that the present valuable copy dated the Madrasah Mu'iniyah Damascus A H 614 = A D 1217 was transcribed by Muhammad bin Yusuf al Birzali (d A H 636 = A D 1239) from one written by the author's son Al Qasim (d A H 600 = A D 1203) —

احر الحروف العسرين بعد التمام وهو احر المجلد الثاني والثلاثين  
من تكملة حرة ومجلد ثمانين مجلدة بخط العالم بن الحافظ الموزج  
المصنف لهذا الكتاب رحمهما الله وهي النسخة الثانية ومنها نقل كاتب  
هذه الحروف محمد بن يوسف بن محمد بن ابي بداس الدوراني  
الاشبيلي ربه الله بدمشق بالمدرسة المعدنة عمرها الله تعالى يوم  
الخميس صحتي العسرين من شهر ربيع الاخر سنة اربع عشرة وستمائة \*

Written in fair Magribi Nashh In the 32nd part foll 101-2 have been misplaced they should come after fol 111 Foll 55 and 56 are supplied in a later hand Foll 108-111 are seriously water stained

Eleven *Sama* or certificates of audition with dates ranging from the 24th of Shawwal A H 618 = A D 1221 to Safar A H 619 = A D 1222 are noted by the scribe Al Birzali in the margins of foll 43 60 73<sup>a</sup> 88<sup>b</sup> 107<sup>a</sup> 125<sup>b</sup> 140<sup>b</sup> 156 171<sup>b</sup> 187<sup>a</sup> and 202<sup>b</sup>. These indicate that the scribe studied the present MS under the author's disciple Qadi Abu Nasr Muhammad bin Hibatallah bin Muhammad ash Shurazi (d A H 635 = A D 1237 see *Tabaqat* by Al Isqawi fol 140<sup>b</sup>) in several sittings sometimes held in the great mosque of Damascus and sometimes at the house of the said Qadi

In the *Sama* on fol 140<sup>b</sup> quoted below our scribe adds that he studied the MS also under Shihabaddin Abu l Mahasin Sulaiman bin Fadl al Baniyasi a disciple of the author in the Madrasah al Adiliyah on Thursday the 12th of Pabi A H 615 = A D 1218 —

بلعب سماعا نقرأتى من اول الجرز و عرضا بالاصل على العقيه  
 القامى انى نصر محمد بن هبة الله بن محمد الشيرازي سماعه من  
 المصنف و الملحق فى احارته منه و ابداه ابو الفصل محمد و ابو المعاهر  
 على و ابو النداء محمود بن انى بكر بن حمزة الهمداني و كتب محمد بن  
 يوسف بن محمد بن انى يداس النرالى الاشعلى يوم الثلاثاء العشرين  
 من شوال سنة ثمان عشرة و ستمائة بمدرسة العاصى بدمشق و سمعته بدل  
 ذلك على شهاب الدين انى المحاسن سليمان بن الفصل بن الحسن  
 الداناسى سماعه من المصنف و الملحق فى احارته براءة عدد العزير ابن  
 هلاله و ابو الطاهر اسمعيل بن الانماطى و ابنه ابو بكر محمد و عدد العزير بن  
 عثمان الاربلى و محمد بن محمد النسخي و احوه سليمان يوم الخميس  
 بانى عشرة شهر ربيع الاول سنة خمس عشرة و ستمائة بالمدرسة العادلنه •

At the end of each of the two parts are seven *Samâ'*, transcribed from the original. These relate to the reading of the said original, in the presence of the author, by different pupils of his, in several sittings. The dates of these *Samâ'* range from Friday, the 9th of Jumâdâ I, A H 562=A D 1167, to Friday, the 14th of Jumâdâ II A H 562=A D 1167

### No. 801.

fol 197, lines and size same as above

### The Same

The fifty-first and the fifty-second parts of the work noticed above

The first two folios have been misplaced, they should come after fol 101, at the beginning of the fifty-second part

The fifty-first part begins abruptly on fol 3<sup>a</sup>, with a portion of the account of 'Alî, the fourth Caliph, and ends on fol 101<sup>b</sup>, with the following colophon —

آخر الجزء العاشر بعد الخمسمائة من الفرع ن هو آخر المجلد  
 الحادي و الخمسين من النسخه \*

<sup>a</sup>The fifty-second part begins with the account of 'Alî bin al-Muqallad al-Kinânî, surnamed Sadîd al-Mulk (a renowned nobleman

of Syria and chief of the fort of Shaizar who died in ١١٤٧ = A D 1082) and ends with the chapter *حرف الحاء في ابناء من اسمه عمر* The last notice is that of Umar bin al *Khattab* the second Caliph

## Contents —

Fol 4 <sup>a</sup>	حرف الطاء في ابناء من اسمه على
Fol 40 <sup>b</sup>	حرف العين في ابناء من اسمه على
Fol 71 <sup>b</sup>	حرف الغين في ابناء من اسمه على
Fol 72 <sup>a</sup>	حرف الفاء في ابناء من اسمه على
Fol 72 <sup>b</sup>	حرف القاف في ابناء من اسمه على
Fol 73 <sup>b</sup>	حرف الكاف في ابناء من اسمه على
Fol 73 <sup>b</sup>	حرف الميم في ابناء من اسمه على
Fol 103 <sup>a</sup>	حرف النون في ابناء من اسمه على
Fol 103 <sup>b</sup>	حرف الراء في ابناء من اسمه على
Fol 106 <sup>a</sup>	حرف الباء في ابناء من اسمه على
Fol 111 <sup>b</sup>	ذكر من اسمه عمار
Fol 120 <sup>i</sup>	ذكر من اسمه عمار
Fol 156 <sup>b</sup>	ذكر من اسمه عمر
Fol 168 <sup>a</sup>	ذكر من اسمه عمر حرف الالف في ابناء من اسمه عمر
Fol 172 <sup>a</sup>	حرف الباء في ابناء من اسمه عمر
Fol 174	حرف الحيم في ابناء من اسمه عمر
Fol 174 <sup>b</sup>	حرف الحاء في ابناء من اسمه عمر
Fol 178 <sup>a</sup> *	حرف الحاء في ابناء من اسمه عمر

Written by the same scribe Al Birzali at Damascus in the Madrasah al Muniriyah Dated Sunday the 25th of Jumada I A H 615 = A D 1218

Nine *Sama* are noted by the scribe in the margins of foll 29<sup>a</sup> 39<sup>b</sup> 99<sup>b</sup> 115 134<sup>b</sup> 156<sup>b</sup> 175<sup>a</sup> 191<sup>b</sup> and 197<sup>b</sup> The first three *Sama* record the reading of the 51st part in the presence of the author's nephew Fakhraddin Abu Mansur Abdarrahman bin Muhammad bin al Hasan (d A H 620 = A D 1223 see *Tabaqat al Kubra* by As Subki vol vi fol 181<sup>b</sup>) The remaining six record the reading of the 52nd part before another nephew of the author's Zain al Umana Abu l Barakat al Hasan bin Muhammad bin al Hasan (d A H 627 = A D 1220 see *Tabaqat al Kubra* by As Subki vol vi fol 169<sup>b</sup>) in several sittings held at the great mosque of Damascus Portions of practically all the *Sama* have been cut off by the binder including the dates except in the case of the last five the dates of which range

from Monday, the 12th of Rabî' II, A H 617=A D 1220, to Sunday, the 10th of Jumâdâ I, A H 617=A D 1220

Five *Samâ'* at the end of the 51st part, and one at the end of the 52nd, have been transcribed from the original, and record the reading of the said original, in the presence of the author, in several sittings held at the great mosque of Damascus during the period from Thursday, the 7th of Rajab, A H 563=A D 1168, to the 25th of Rajab, A H 563=A D 1168. Among those who attended these sittings were Qâdî Abû Nasr Muhammad bin Hibatallâh ash-Shîâtî, (d A H 635=A D 1237, see *Tabaqât* by Ibn Qâdî Shuhbah, fol 75<sup>a</sup>) and the author's three nephews, Zam al-Umanâ' Abû'l-Barakât al-Hasan, Abû Mansûr 'Abdarrahmân, and Abû'l-Muzaffar 'Abdallâh (who died in A H 591=A D 1195, see *Tabaqât al-Kubrâ* by As-Subkî, vol v, fol 246<sup>a</sup>)

Five volumes of this great work have been printed in A H 1330 under the title التاریخ الکسر. The edition has been issued from the Raudat ash-Shâm Press with notes and collections made by 'Abdal qâdn Âfîndî Badrân

## SPAIN.

No. 802.

fol 205, lines 21, size  $12\frac{1}{2} \times 7$ ,  $9\frac{1}{2} \times 4\frac{1}{2}$

قلائد العميان في محاسن الاعيان

### QALÂ'ID AL-'IQYÂN FÎ MAHÂSIN AL-A'YÂN.

Biographical notices of elegant writers and poets of Spain, with quotations from their works

Author Abû Nasr al-Fath bin Muhammad bin 'Ubaidallâh bin 'Khâqân al-Qaisî ابو نصر الفتح بن محمد بن عبد الله بن حافس القيسي

The author, a most elegant writer of Spain, was born at Sakhrat al-Walad, in the province of Granada, and was put to death in Morocco in A H 535=A D 1140, but according to some in A H 529=A D 1134. For his life, see *Yâqût*, vol vi, p 124, Ibn Khallikân

(De Slane's translation) vol II p 455 *Mīrat al Janān* fol 310<sup>b</sup>  
*Tajāt Tabāqāt* vol VI part I fol 157<sup>a</sup> and *Dustur al Ilām* fol 101<sup>b</sup>

Beginning —

الحمد لله الذى راض لنا العدل حتى ابعاد فى اعندنا الح \*

The contents of the work have been fully described in Berlin No 7410 See also Paris Nos 3318-23 Alger No 1727 Nur Uṣmanīyah No 4144 Br Mus Suppl No 664 Goth Nos 2130-2 Brock vol I p 339 Haj Khal vol IV p 566

The work was edited and published by Sulaiman al Harāzī Paris A H 1277 and reprinted in Bulag A H 1283

Written in fair Naskh with vowel points within double red ruled borders The headings are in various colours Foll 46<sup>a</sup> 134<sup>b</sup> and 162 are blank

Dated the 26th Shawwāl A H 1136 = A D 1724

The last folio contains a short biography of the author extracted from the *Wafayat al A'yan* of Ibn Khalikān

Three fly leaves at the end contain several notes and extracts from various other sources

## EGYPT

No 803

fol 148 lines 29 size 11½ × 8½ 8½ × 5

رفع الامير بن فضالة مصر

## RAF' AL-ISR 'AN QUDÂT MISR

Lives of the judges of Egypt from the time of the conquest of Egypt by Amr bin al Âs (d A H 43 = A D 663) down to the end of the 8th century of the Hijrah

Author Shihabaddīn Ahmad bin Alī called Ibn Ḥafar al Asqalanī سهاب الدين احمد بن على السهري بن حنجر العسقلاني (d A H 862 = A D 1449) See Lib Cat vol V part I No 159

Beginning —

الحمد لله الذي لا معصية لحكمه ولا إرادة لضعائه الخ \*

We are told in the preface that a certain Shamsaddīn Muhammad bin Dāniyal (*d* A H 710 = A D 1310) composed a poem, containing the names of all the Qādīs of Egypt down to his own time, at the instance of Qādī'l-Qudāt Abū 'Abdallāh Muhammad bin Ibrāhīm bin Sa'dallāh (*d* A H 733 = A D 1333, see Ad-Durar al-Kāminah, vol 11, fol 89<sup>b</sup>). Subsequently, another scholar composed a continuation of this poem, including the names of the later Qādīs down to the end of the 8th century of the Hīrah. The Qādīs, whose names occur in these two poems, form the subject of the present biographical work, which was composed by the author at the request of his friends and based on the *Akhhbār al-Qudāt* of Abū 'Umar al-Kindī (who died about A H 360 = A D 971), and the continuation of that work by Ibn Dūlāq (*d* A H 387 = A D 997, see Husn al-Muhadarah, fol 280<sup>a</sup>). The author also derived materials from the *Qudāt Mīsr* of Ibn al-Muyassir (see Hāj Khal, vol 1, p 189), the *Akhhbār Mīsr* of Qutbaddīn 'Abdalkarīm bin 'Abdannūr al-Halabī (*d* A H 735 = A D 1335, see Ad-Durar al-Kāminah, vol 1, fol 300<sup>a</sup>), and the *Tārīkh Mīsr* of Taqīaddīn Ahmad bin 'Alī, known as Ibn al-Maqrīzī (*d* A H 845 = A D 1442). Regarding the arrangement of the work, our author himself, as he tells us, divided it into several *Tabaqāt* on a chronological basis, but from the following note, at the end, it appears that the work was subsequently abridged, corrected and rearranged on an alphabetical basis, by 'Izzaddīn Ahmad bin Ibrāhīm al-Hanbalī (*d* A H 876 = A D 1471, see As-Suhub al-Wābilah, fol 12<sup>b</sup>) —

قد كان المصنف اولاً صنفه على الطبقات واستعاره سيدنا العلامة  
عزالدين الكدلى منه و كتب منه لنفسه نسخة و رتبها على الحروف  
مع الاختصار و التمهيد على ما وجد منه من سبق العلم و غير ذلك \*

The notices begin with the account of Ibrāhīm bin Ishāq al-Qārī, and end with that of Yūnus bin Muhammad al-Maqdisī, being followed by the usual chapters on those who are known by their *Kunya* and *Laqab*.

For other copies, see Paris, No 2149, Cairo, vol v, p 60, and Āsafīyah, p 336. See also Brock, vol 11, p 70, and Hāj Khal, vol 11, p 473.

The present copy, which is written in faṣḥ Naskh, was transcribed at the instance of the founder of the library. Dated A H 1310 = A D 1893.

A table of contents is prefixed to the work.

No 804

foll 294 lines 19 size  $6\frac{1}{2} \times 5\frac{1}{2}$   $4\frac{1}{2} \times 3\frac{1}{2}$ 

نعمه العلماء والرواة

## BUGYAT AL-'ULAMÂ' WA'R-RUWÂT

Lives of the judges of Egypt who flourished in the 9th century of the Hijrah being a continuation of the preceding work

Author Shamsaddin Abu l Khair Muhammad bin Abdarraḥman as Sakḥawī سمس الدين ابو الخير محمد بن عبد الرحمن السكاهي (d. A. H. 902 = A. D. 1497) See Lib Cat vol v part ii No 298

The present copy which is slightly defective wanting one or two folios from the preface opens abruptly thus —

على الحروف اعرب عن ذكر كذب ممن لا يعرفه الخ \*

The biographical notices are arranged in alphabetical order beginning with ابراهيم بن ابراهيم بن محمد بن عبد الله بن سعد القاضي and ending with يحيى بن محمد بن محمد بن محمد بن سمس الدين العيسى احمد بن معروف بن عبد السلام

For other copies see Paris No 2150 and Leyden No 905 See also Haj Khal vol ii p 60 and Brock vol ii p 35 \*

The present copy was transcribed as stated in the colophon at the holy mosque of Mecca within the author's life time in A. H. 894 = A. D. 1489 To the three marginal notes on foll 18 103<sup>b</sup> and 131<sup>a</sup> which are written in a different hand is appended the remark هذا خط المؤلف meaning that these notes are in the author's hand writing

Written in Arabian Naskḥ with a few marginal notes The headings are in red Foll 180 and 189 are misplaced and should come after foll 188 and 179 respectively Foll 264 and 290<sup>a</sup> contain short lacunae

Scribe على بن احمد بن علي بن عمر بن ابي بكر بن سالم السهري بالسواني



## YEMEN.

No. 805.

foll 233, lines 26, size  $8 \times 5\frac{1}{2}$ ,  $6 \times 4$ 

تكملة الزمن في تاريخ سادات اليمن

TUHFAT AZ-ZAMAN FÎ TÂRÎKH  
SÂDÂT AL-YAMAN.

An abridgment of the *As-Sulûk fî Tabaqât al-'Ulamâ' na'l-Mulûk* of Muhammad bin Yûsuf al-Janadî (d. A. H. 732 = A. D. 1332), with useful additions, by Badiaddîn Abû 'Abdallâh al-Husain bin 'Abdallahmân bin Muhammad al-Hasanî, called Al-Ahdal أبو الدين. He was born at Al-Fakhrîyah, A. H. 779 = A. D. 1378, visited Al-Marâwi'ah in A. H. 795 = A. D. 1393, and Abyât Husain in A. H. 798 = A. D. 1396, in pursuit of learning, and studied under several eminent scholars. Our author visited Mecca no less than five times. He produced several works on various subjects. Besides the present work and those mentioned in Brock, vol. II, p. 185, the following compositions of his are enumerated by his disciple, 'Umar Ibn Fahd, in the Al-Mu'jam (No. 727 above), fol. 76<sup>b</sup> —

اللمعة المقنعة في ذكر القرون المتدعة، حواشي على صحيح البخاري،  
عدة المدسوح من الحديث، طبقات الأئمة الأشعرية الكفاية في تحصين الرواية،  
القول المنقصر على دعاوى الفارعة لحناء أبي العباس الحضر، مطالب أهل القرون،  
كتاب الروية، شرح أسماء الله الحسنى، الأسارة الوحيرة إلى المعاني العريضة،  
القصيدة اللامعة في السلوك، حواش مسئلة القدر.

Our author died at Abyât Husain on Thursday, the 9th of Muharram, A. H. 855 = A. D. 1451. For his life, see Al-Qabas al-Hawî, vol. I, fol. 65<sup>b</sup>, and Al-Mu'jam by Ibn Fahd, fol. 76<sup>b</sup>.

Beginning —

الحمد لله المتوحد بالعظمة و الكبرياء ..... و أنى لما وقع على  
تاريخ العاصي العلامة أبي عبد الله محمد بن يوسف بن يعقوب بن حنبل  
المعروف بالدهاء الجدي سنة إلى الحمد المعسر المعروف بعمدة الله

برحمته الذي وصده نيل دوايح علماء اليمن وفضائلها مصدب الى  
 استجابه سهلا على طلائع مع ما اعمه الله ان ساء الله تعالى من رداد  
 مستحسنات , سمعه بحقه الرمس في دوايح سادات اليمن الخ \*

Contents —

- 1 Life of the Prophet fol 1<sup>a</sup>
- 2 Those learned companions of the Prophet who visited Yemen fol 8<sup>b</sup>
- 3 The followers of the companions of the Prophet and other early scholars and holy men who lived in various parts of Yemen fol 13<sup>b</sup>
- 4 Short notices of Imam Abu Hanifah Imam Malik and the authors of the six canonical books of Hadith fol 27
- 5 Those eminent men who visited or went to live in Yemen about the beginning of the third century of the Hijrah with a short account of Imam Shafi'i whose doctrines of jurisprudence were first published in Yemen fol 30<sup>a</sup>
- 6 A meagre chronological account of the governors of Yemen from the Prophet's time down to the reign of Abbassid Caliph Al Mutadid (A H 279-289=A D 892-902) fol 36<sup>b</sup>
- 7 The Qaramitah an off shoot of the Shi'ah sect who came into existence in Yemen about the end of the third century of the Hijrah fol 47<sup>b</sup>
- 8 Biographical notices of learned and holy men of Yemen from the beginning of the fourth century of the Hijrah down to the author's time arranged geographically fol 53<sup>b</sup>

The present copy is incomplete at the end and breaks off with the words —

من علماء صعدة في آخر المائة الخامسة و اول السابعة جماعة

من

A fragment which apparently contains the last portion of the work is described in Br Mus Suppl No 670 See also Brock vol II p 184 and Hajj Ahal vol II p 227

Written in ordinary Naskh with occasional notes and emendations in the margins Not dated Probably 18th century

A table of contents is prefixed to the work

## TURKEY.

No. 806.

foll 130, lines 19, size  $7\frac{1}{3} \times 5\frac{1}{2}$ ,  $6 \times 3\frac{1}{4}$ 

العقد المنظوم في ذكر افاضل الروم

AL-'IQD AL-MANZŪM FĪ DIKR  
'AFÂDIL AR-RŪM.

A work containing biographical notices of learned men who lived under the Ottoman Sultâns, from the time of Sulaimân I (A H 926-974=A D 1520-1566) down to the 10th year of the reign of Murâd III (A H 982-1003=A D 1574-1595)

Author 'Alî Âfindî bin Bâlî bin Muhammad Bek, called Chamnaq علي أفندي بن بالي بن محمد بك المعروف بـ Chamnaq He died in A H 992=A D 1584 See Brock, vol II, p 426

Beginning —

يا من قدر الآجال و جعل لها مدداً الح \*

We learn from Hâj Khal, vol IV, p 66, that the present work is a continuation of the *Ash-Shaqâ'iq an-Nu'mânîyah* of Tâshkuprîzâdah (d A H 968=A D 1560) Both works have been printed at Cairo, A H 1299-1310, along with the text of *Wafayât al-A'yân* by Ibn Khallikân, in the margin of which they are printed

Copies Berlin, Nos 9883-4, Ref, No 135, Paris, No 2163, Br Mus, No 960, Wien, No 1183, Cairo, vol V, p 89, Râmpûr, p 641

Written in fair Naskh, with the headings in red Dated, Tuesday, the 22nd Muharram, A H 1039=A D 1629

Scribe فصل بن علي بن احمد بن محمد جمال الدين

A fly-leaf at the beginning contains the seal and signature of one Mîrzâ Muhammad bin Mu'tamad Khân dated A H 1137=A D 1724

## HADRAMAUT

No 807

fol 375 lines 17 size  $9 \times 6\frac{1}{2}$   $6\frac{1}{2} \times 4$ 

المشروع الروي في مناقب بني علوي

AL-MASHRA' AR-RAWÎ FÎ MANÂQIB  
BANÎ 'ALAWÎ

Biographical notices of the descendants of Alî the fourth Caliph especially of those who settled in the province of Hadramaut complete in three separate volumes

Author Jâmaladdîn Abu Alawî Muhammad bin Abi Bakr bin Ahmad bin Abi Bakr bin Abdallah ash Shillî al Hadramî بحال الدنى ابوعلوي محمد بن ابي بكر احمد بن ابي بكر بن عبد الله السلي العصري (d A H 1093=A D 1682) for some account of whom see No 660 above

In the preface the author enumerates the following sources from which he derived materials for the present work —

I العويف السقا في كرامات السادة الاسراف by Abdarraḥman bin Muhammad al Khatib al Ansari (who flourished in the 9th century of the Hijrah)

II البرقة المسندة في التعرف الاندلس by Ali bin Abi Bakr bin Abdarraḥman as Saqqaf (d A H 895=A D 1490 see the present work vol m fol 151<sup>a</sup>)

III عز النباء الصوى في مناقب السادة بنى علوي by Muhammad bin Ali Ba Alawî (d A H 960=A D 1553 see An Nur as Safir fol 127<sup>a</sup>)

IV التران الواف باخبار السادة الاسراف by Umar bin Muhammad bin Ahmad Ba Alawî (d A H 972=A D 1564 see the present work vol iii fol 228<sup>b</sup>)

V المنهل الصاف by Abdallah bin Abdarraḥman bin Harun an Nahwî (d A H 984=A D 1576 see an Nur as Safir fol 181<sup>b</sup>)

VI المعد النبوي by Shaikh bin Abdallah al Aidarus (d A H 919=A D 1513 see An Nur as Safir fol 50<sup>b</sup>)

VII النور السار by Shaikh Abdalqadir (see No 659 above)

The whole work is divided into a *Muqaddimah* two chapters and a *Khâtimah* The *Muqaddimah* deals chiefly with the excellence

and virtues attaching to blood-relationship with the Prophet The first chapter contains a genealogical account of the descendants of 'Alî, their dispersion in different places, and an account of the 'Alawîs, who settled in Tarîm, a city in the province of Hadramaut The second chapter contains biographical notices of the 'Alawîs, arranged in alphabetical order, except that the names beginning with Muhammad have been placed first, as a mark of respect for the Prophet's name The *Khâtimah* deals with the ceremonies and miraculous circumstances associated with a number of *Khirqah* (or spiritual robes), used in some houses of the 'Alawîs of Hadramaut

## Vol I

Beginning —

الحمد لله الذي يسرح بمعارف العوالم صدور أولئائه \*

The present volume ends with the first section of the second chapter, containing notices of those persons whose names were Muhammad

The colophon runs thus — انتهت تراجم المحمدين و بانتهائنا بداء المصنف رضي الله عنه بذكر الناس من السادة العلويين على ترتيب حروف الهجاء مبداء بذكر ابراهيم على سطر الكتاب

A copy of the work is noticed in *Âsafiyah*, p 342

Written in bold Naskh The first fol is supplied in a later hand

Dated, the 30th *Shawwâl*, A H 1265 = A D 1848

Scribe عبد الرحمن بن عيدروس بن عبد الرحمن بن علي العلوي

## No. 808.

fol 294, lines and size same as above

The Same

## Vol II

Beginning with the notice of ابراهيم بن علي بن علي بن محمد بن علي بن عبد القادر بن شيخ بن عبد الله بن عيدروس and ending with that of عبد الرحمن بن محمد بن شيخ بن عبد الله العيدروس

Written in the same hand as the above Foll 1-13 are added in a later hand

Dated, the 7th Rabî' I, A H 1265 = A D 1848

The last folio contains a seal of the State Library of Haidarâbad,

with a note by Imad al Mulk an official of the Nizām's Government in which he states that the present copy was presented to this library in exchange for other works

No 809

fol 260 lines and size same as above

The Same

Vol III

Beginning with the account of <sup>1</sup>عبد الله بن ابي بكر بن عبد الرحمن and ending with the *Khatimah* (fol 244 )

Written in the same hand as the above

Dated the 11th Rabi II A H 1260 = A D 1848

All three volumes have been collated by one Shihabaddin Muhammad bin Abdallah bin al Husam al Alawi as stated in the following note at the end —

بلغ معانله ذلك الكتاب عددي وانا العدد اصعب عباد الله الاحمدي  
محمد بن عبد الله بن الحسن شهاب الدين العلوي سامحه الله ء

## INDIA

No 810

fol 416 lines 14 size  $9\frac{1}{2} \times 6\frac{7}{8} \times 4$

سبحه المرحان في آثار هندوسان

## SUBHAT AL-MARJÂN FÎ ÂSÂR HINDUSTÂN,

A work containing biographical notices of eminent scholars of India arranged in chronological order

Author Mir Gulam Ali al Husam al Wasiti al Bilgarami poetic

ally called Âzâd المير علي الحسيني الواسطي اللگرامي المتخلص آراد (d A H 1199=A D 1784) See Lib Cat, vol. III, No 423.

Beginning —

تدارك من جعل السبعة المعلقة حيرة لعنون العلاء الحق \*

The entire work is divided into four chapters, as follows —

- I On the excellence and eminence of India, fol 4<sup>b</sup>.
- II Biographies of learned men of India, fol 36<sup>a</sup>.
- III On Rhetoric, both in Sanskrit and Arabic literature, fol. 174<sup>b</sup>
- IV On Love, both from the Indian and Arabian points of view, fol 314<sup>b</sup>

The first and the third chapters really comprise two separate works of the author, entitled *Shammâmat al-'Anbar* and *Tasalliyat al-Fuwâd*, respectively, but he has incorporated them in the present work. The date of composition, A H 1177=A D 1763, is obtained from the following chronogram —

تحلو الصدرة سدة المرحان \*

Written in Naskh, with the headings in red. On foll 291<sup>b</sup>, 292<sup>b</sup>, 293<sup>b</sup> and 294<sup>a</sup>, short spaces have been left blank for diagrams. Not dated. Apparently, 19th century.

The work has been lithographed in Bombay, A H 1303

## No 811.

fol 149, lines 17, size 8½ × 5, 6 × 3

The Same

Another copy of the same work, containing only the first two chapters

The following colophon suggests that the present is an autograph copy, written by the author, Al-Bilgariâmî, himself —

تم بعونه تعالى هذه النسخة على يد مؤلفها العبد آراد الحسيني  
الواسطي اللگرامي عفى عنه في الحادي عشر من شوال المكرم سنة  
ثمانين ومائة والى \*

Written in fair Naskh, with occasional rubrics

Dated, the 11th Shawwâl A H 1180=A D 1767

## COSMOGRAPHY AND GEOGRAPHY

No 812

fol 113 lines 17 size 11×7 8×4

مراصد الاطلاع على اسماء الامكنة والمعاني

MARÂSID AL-ITILÂ' 'ALÂ ASMÂ'  
AL-AMKINAH WA'L-BIQÂ'

An abridgment of Yaqut al Hamawî's well known geographical work entitled *Mu jam al Buldan* made by the author him self

On the title page the work is wrongly ascribed by the Scribe to Abu Bakr Ahmad bin Musa bin Mardawaih who died in A H, 478 = A D 1085 The real author Yaqut mentions on fol 42<sup>a</sup> the name of his patron and intimate friend Qadî Jamaladdin Abu l Hasan Ali bin Yusuf al Qiftî (d A H 646 = A D 1248) and in the following passage on fol 76<sup>a</sup> he mentions another work of his entitled *Al Mabdu wa l Ma al* (see Haj Khal vol v p 362) —

و قد ذكر في قصه هلال الردية في كتاب المعداد و المال

The same work is again referred to on fol 94<sup>b</sup> thus —

و قد ذكرها في كنى الموسوم بالمعداد و المال في التاريخ \*

Again the latest date referred to is A H 625 = A D 1228 long after the death of Abu Bakr to whom the work has been wrongly ascribed

For the present abridgment as well as other abridgments of the *Mu jam al Buldan* see Haj Khal vol v p 623

The present MS does not contain any preface and begins at once with an account of Abah —

آه بالاء الموحدة قال ابو سعد قال الحافظ ابو بكر احمد بن موسى

بن مردودة انه سمع من سارة منها حبر بن سعد الحمد آلانى سكن الري

الح \*

The author Yaqut a scholar well versed in geography whose full name is Shihabaddin Abu Abdallah Yaqut bn Abdallah ar Rumi al Hamawî الحموي عند الله الرومي



was born in A H 575=A D 1179 In his childhood, he was carried off as a captive to Bagdâd, where he was sold to a merchant who, in order to make him a useful hand for his business, sent him to school There he acquired a considerable knowledge in various branches of learning, and was subsequently employed by his master as a travelling agent, in which capacity he visited numerous distant places In A H 596=A D 1199, following a disagreement with his master, he was given his freedom Beginning as a copyist, he soon became a great dealer in books In A H 613=A D 1216, he went to Khurâsân, and stayed for some years at Maw, where he wrote his famous geographical dictionary, *Mu'jam al-Buldân* (which has been edited and published by F Wustenfeld, in six vols, Leipzig, A D. 1866-73) In A H 616=A D 1219, he joined the army of 'Alâ'addîn Muhammad, the King of Khwârizm (A H 596-617=A D 1199-1220), but, on the defeat of this army by the invading Tartars, he fled to Aleppo, where he arrived in a miserable condition, and settled permanently He wrote several valuable works, and died on the 20th Ramadân, A H 626=A D 1229 See *Mir'ât al-Janân*, fol 390<sup>b</sup>, Ibn Khallikân (De Slane's translation), vol iv, p 9, *Dustûr al-'Îlâm*, fol 154<sup>b</sup>, and *Iktifâ' al-Qunû'*, p 56

For other copies, see Paris, No 2232, Goth, No 1506, Yekî 'Jâmi', No 2338, and Cairo, vol v, p 146

An abridgment of the *Mu'jam al-Buldân* by Safiaddîn 'Abdal-mu'min bin 'Abdalhaqq (d A H 739=A D 1338), with the title *مرامد الاطلاع على اسماء الامكنه والنقاغ*, has been edited and published by Juynboll, Leyden, A D 1850-64

A modern copy, and incorrect Written in fair Naskh, within double red and blue ruled borders

Not dated Apparently, about the end of the 19th century

### No. 813.

fol 147, lines 13, size  $9 \times 5\frac{1}{2}$ ,  $7 \times 4$

The Same

Another copy of the preceding work It has also no preface, and is identical with the copy noticed above

A modern copy Written in fair Naskh, with the headings in red Foll 120<sup>b</sup> and 121<sup>a</sup> are blank

Not dated Apparently about the end of the 19th century.

No 814

fol 346 lines 15 size 15×10 12½×6

آثار البلاد و احوال العباد

# ĀSĀR AL-BILĀD WA AKHBĀR AL-'IBĀD

A fragment of the geography of Zakariya bin Muhammad bin Mahmud al Qazwini المعروف بـ محمد بن محمود القزويني described in Berlin No 6043 under the title *Aja'ib al Buldan*

The author who traced his descent from the Prophet's companion Anas bin Malik was born at Qazwin in A H 600=A D 1203. He held the post of Qadi at Wasit and at Hillah under the last Abbasid Caliph Al Mustasim billah (A H 640-656=A D 1242-1258) and died in A H 682=A D 1283. See Brock. vol 1 p 481.

The work is divided into four *Muqaddimah* and seven *Iqlim* (climates) but the present fragment contains only the first four *Iqlim*. It begins abruptly with the following words —

من الحدود الى الشمال عرما وادبا متخلله الطول و العرض  
الاعلم الاول فان طوله من المشرق الى المغرب نحو الالف و مئتين و اربع

The *Iqlims* are as follows —

I	Fol 1 <sup>b</sup>	الاعلم الاول لرحل
II	Fol 42 <sup>b</sup>	الاعلم الثاني للمستوى
III	Fol 85 <sup>b</sup>	الاعلم الثالث للمرج
IV	Fol 184	الاعلم الرابع للسيس

The fourth *Iqlim* breaks off in the middle of the account of Hamadan

For other copies see Br Mus pp 441<sup>a</sup> 737<sup>b</sup> Br Mus Suppl No 697 Goth No 1526 Paris Nos 2235-38 Yeku Jami No 2334 Cairo vol v p 2 and Wahaddin No 2334. See also Haj Khal vol iv p 186.

The work has been edited and published by F Wustenfeld in two vols Gottingen A D 1848.

Written in fair bold Naskh with the headings in red. The correct order of the folios after fol 337 should be thus — 341 339-340 342 345-346 338 343-344. Not dated. Apparently 16th century.

No. 815.

foll 157, lines 21, size  $10 \times 7$ ,  $7 \times 4\frac{1}{2}$ 

عجائب المخلوقات و غرائب الموجودات

‘AJÂ’IB AL-MAKHLÛQÂT WA  
GARÂ’IB AL-MAWJÛDÂT.

The second *Maqâlah* of the ‘*Ajâ’ib al-Makhlûqât*, or Wonders of Creation by the author of the preceding work

According to Hâj Khal, vol iv, p 188, the work is divided into four *Muqaddimah* and two *Maqâlah*. The present copy, which contains only the second *Maqâlah*, dealing chiefly with natural history, begins with the following prefatory note —

الحمد لله الذي خلق موسى و الذي قدر مبدئى ..... اما بعد  
بعد اردنا ان نذكر بعض عجائب ما دون ملك العمر من كره الايثر و عجب  
آبارها و كره الهواء و سحبتها و امطارها و كره الماء و حيواتها و نكارها و كره  
الارض و جبالها و انهارها و فوائد معادنها و خواص نباتها و اشجارها \*

‘The contents of this *Maqâlah* fully agree with those of the copy noticed in Berlin, No 6161

For other copies, see Br Mus Suppl, Nos 698, 699, Rosen, Institut, No 64, India Office, Nos 723-25, Goth Nos 1503-8, Paris, Nos 2173-80, Cairo, vol v, p 85, Kopr, No 201, Nûr ‘Usmâniyah, Nos 3024-27 and Ayâ Sûfiyah, No 2938

The work has been edited and published by F Wustenfeld, Gottingen A D 1848, and a portion of it has been translated into German by Dr Ethè, Leipzig, A D 1868. The text has been printed in Cairo, A H 1309, on the margins of Ad-Damîrî’s *Hayât al-Harwân*

A Persian translation of the work was lithographed in Teheran, A H 1264, and another edition of the same version was printed in Lucknow, A H 1283. See Brock, vol 1, p 481, and Iktifâ’ al-Qunû’, p 53

Written in fair Naskh, with the headings in dark red. Slightly water-stained, and worm-eaten

Dated, Friday, the 22nd Ramadân, A H 995 = A D 1587

Scribe حسن بن عيسى الدهراني

The title-page contains several seals and ‘*Arddîdah*, two of which are of great importance, viz, one of Mahâbat Khân Shâhjahânî

(d A H 1085=A D 1674) and the other of Abdarrashid Dailami (d A H 1085=A D 1674) the celebrated calligrapher of Shah Jahan's court

# No 816

fol 113 lines 25 size 10×7 7½×5

حريدة العكائب و فردة العرائف

## KHARĪDAT AL-'AJĀ'IB WA FARĪDAT AL-GARĀ'IB

A cosmographical work by 'Alimaddin Abu Hafs Umar bin al Muzaffar bin Umar bin Muhammad bin Abi l Tawaris bin Ali al Ma'arri al Halabi better known as Ibn al Wardi ابن الدرب ابن حفس عمر بن أبي التوارس بن علي المعري الحنكلى المعروف بابن الورسي. An eminent grammarian and an elegant writer as well as a good historian and a jurist of Aleppo. He was born at Ma'arrat an Nu'man in A H 668=A D 1269 studied under Qadi l Qudat Sharafaddin Abu l Qasim Hibatallah bin Najmaddin al Barizī (d A H 738=A D 1338 see Ad Durar al Kamīnah vol II fol 318<sup>b</sup>) and held the post of Qadi at Aleppo and other places. He subsequently resigned his position as Qadi and devoting himself entirely to the cause of learning produced a large number of books. He was also a good poet. As Subki in his *Tabaqat al Kubra* vol VII fol 294<sup>a</sup> remarks that the verses of Ibn al Wardi are more precious than jewels and sweeter than sugar. Ibn Hajar al Asqalani in his *Ad Durar al Kamīnah* vol II fol 60<sup>b</sup> says that he was in possession of a very fine copy of the *Diwan* of Ibn al Wardi. He died at Aleppo in A H 749=A D 1348. See *Ad Durar al Kamīnah* vol II fol 59<sup>b</sup> *Bughyat al Wu'at* fol 293<sup>b</sup> *Tabaqat al Kubra* by As Subki vol VII fol 294<sup>a</sup> *Tabaqat* by Ibn Qadi Shuhbah fol 142 *Muntakhab as Suluk* fol 41<sup>b</sup> *Taj at Tabaqat* vol VIII fol 153<sup>a</sup> *Dustur al Ilam* fol 154<sup>a</sup> and Brock vol II p 140.

Beginning —

الحمد لله عابر الدرب فابل الدرب سدد العكائب

We are told in the preface that in compiling the present work the author consulted the following authorities viz the *Muru'at al Dahab* of Al Mas'udi (d A H 346=A D 957) the *Sharh at Taqkīrah* of Nasiraddin at Tusī (d A H 672=A D 1273) the *Taqwīm al Bilad* of Al Balkhī (d A H 340=A D 951) *Al Masalik wal Mamalik* of Al

Marâkashî (see Hâj Khal, vol v, p 511), the '*Ajâ'ib al-Makhlûqât* of Ibn al-Asîr al-Jazairî (*d* A H 630 = A D. 1232), the *Kutâb al-Ibtidâ'* (probably, *Al-Bidâ' wa't-Târîkh* of Al-Balkhî, see Hâj Khal, vol II, p 23) and the Arabic translation of the geography of Ptolemy (see *ib*, p 602)

For the contents of the work see Berlin, No 6046 For other copies, see Goth, Nos 1514-17, Paris, Nos 2188-2206, Alger, No 1533, Br Mus, p 611<sup>a</sup>, Br Mus Suppl, No 701, Cairo, vol v, p 46, Ayâ Sûfiyah, No 2611, Hamîdiyyah, No 937, Nûr 'Uṣmâniyah, No 3020, Asafiyyah, p 584, India Office, No 726, and Munchen, No 461 See also Hâj Khal, vol III, p 132

The work has been edited and published, with a Latin translation, by Hylander, Lund A D 1823 The text has been again edited and published by Tornberg, under the title, *Fragmentum libri Margarita mirabilium*, etc. Upsala, A D 1835-39 It has been repeatedly printed and lithographed in Cairo, A H 1276, 1280, 1289, 1298, 1302, 1303 and 1309

The present copy contains the following appendices —

I فلاة [الدر] المشرى في ذكر البعث والصور, a poem on the day of resurrection, by 'Abdal'azîz bin Ahmad ad-Dîrînî (*d* A H 694 = A D 1295, see Ibn Qâdî Shuhbah, fol 101<sup>a</sup>), fol 106<sup>b</sup>

Beginning —

الله اعلم مما حال في العكر  
وحكمه في الرايا حكم معتدر

II جدول فيه حساب العال و المعلوم, a table intended for taking omens and foretelling success or defeat, fol 109<sup>a</sup>

III فصل في موضوع السطرنج وما فيه من الحكم, a poem by Muhammad bin Sâlih Ibn al-Habbâriyah (*d* A H 504 = A D 1110, see Ibn Khalîkân, vol III, p 150), on the game of chess, fol 109<sup>b</sup>

Beginning —

السا لا يحصر عدد السا  
لا بها من اعظم الدواهي

IV لامية ابن الوردى, a poem by Ibn al-Wardî, the author of the *Kharâdat al-'Ajâ'ib*, fol 111<sup>a</sup>

Beginning —

اعتزل ذكر الاعانى و العزل  
و فل الفصل و جانب من هزل

V A poem by one Muhammad al Mahdī addressed to the jurists of Constantinople inviting their opinion on a matter relating to his wife's claim to certain property as a note prefixed to the poem explains fol 112<sup>b</sup>

Beginning —

ارحوا العباد بناصر الاسلام  
و مؤدسه بالسس الا فلام

Written in Magribi Naskh with the headings usually in red and some in light green A map of the world occupies foll 3<sup>b</sup> and 4<sup>a</sup> A sketch of the Ka bah is given on fol 31

Foll 91-100 are wrongly placed after fol 110 Fol 3<sup>a</sup> is blank  
Dated the 9th Rabi I A H 1192 = A D 1778

Scribe محمد بن عبد الرحمن بن الطاهر

### No 817

fol 139 lines 21 size 8 × 5½ 6 × 4½

The Same

Another copy of the preceding work

It has the same appendices as the copy noticed above with the exception of the two last

Written in Naskh with the headings in red

Not dated Probably about the end of the 18th century

Scribe احمد المحلى الساعى الارغوى

### No 818

fol 110 lines 29 size 11½ × 8 9 × 6

The Same

Another copy of the same work

It has only one appendix viz the first

Written in Magribi Naskh with the headings in red Fol 107<sup>b</sup> contains a blank space but there is no break in the context

Dated A H 1244 = A D 1828

## TOPOGRAPHY.

No. 819.

foll 84, lines 21-23, size 8×6, 7×4

نزهة الأنام في محاسن الشام

NUZHAT AL ANÂM FÎ MAḤÂSIN  
ASH-SHÂM.

A work giving a topographical account of Damascus with a description of the beauties of the place and copious poetical quotations

The title as given above is that contained in the preface, fol 2<sup>a</sup>. The author does not reveal his proper name, but, in quoting his own verses on foll 37<sup>b</sup> and 52<sup>b</sup>, he refers to himself by his *Nisbah*, Al-Badrî (قال مؤلفه الدرى). In Hâj Khal vol vi, p 323, where the present work is mentioned, the author's name is given as Abû'l-Baqâ' 'Abdallâh bin Muhammad al-Badrî al-Misrî ad-Dimashqî ash-Shâfi'î. Elsewhere, however, viz, in vol iii, pp 339 and 605 and vol iv, p 311, Hâj Khal, calls the author Taqîaddîn al-Badrî ad-Dimashqî ash-Shâfi'î when referring to three other works of his, viz, راحة الأرواح في الحشيش (composed in Cairo, A H 869 = A D 1464, see Paris, No 3544), عرة الصباح في وصف واحة الملاح, سكر مصر في دوق أهل العصر (composed in A H 871 = A D 1466, see Br Mus, No 1423). In a copy of the present work, noticed in Cairo, vol v, p 165, the author's name is given as follows — Taqîaddîn Abû s-Sîdq Abû Bakr Ibn Muhammad, known as 'Abdallâh al-Badrî. In a copy of another work of the author's, الصنائع الدرية في من نهد و ناب من الدرية, noticed in Berlin, No 8826, his name is given as Abû't-Tuqâ Abû Bakr bin 'Abdallâh al-Badrî. The name of the author in this form is also found on the title-page of a copy of the present work, noticed in Br Mus Suppl, No 705. With regard to the date of the author's works, we note that an original draft of one of his works, المطالع الدرية في المنار القمرية, which is noticed in Bodl, vol ii, No 300, is dated A H 880 = A D 1475, while, in the present work the author refers, on fol 21<sup>a</sup>, to Qâ'itbâi (A H 873-901 = A D 1468-1495) as the reigning Sultân.

The MS is slightly defective at the beginning. It opens abruptly thus with the following words of the preface —

موطنا لعداة الاولاد و اشهد ان لا اله الا الله حدة لا شريك له شهادة  
 سعد بنى و بعد و قد سألنى ابها الاح الامجد الحسن  
 الاسعد العاشق فى محاسن السام على السماع الخ •

## Contents —

- 1 A collection of traditions on the various excellencies of Damascus fol 2<sup>a</sup>
- 2 The foundation of the city and its early historical glories fol 4<sup>a</sup>
- 3 Its conquest by the companions of the Prophet fol 7<sup>b</sup>
- 4 The foundation of the Umayyad Mosque of Damascus and a sketch of its history fol 9
- 5 A description of the fort of Damascus fol 16<sup>b</sup>
- 6 A description of the central part of the city situated between two canal fol 18<sup>b</sup>
- 7 A description of different pleasant spots magnificent palaces mosques and Madrasas fol 19
- 8 A full description of the various kinds of flowers fruits vegetables and other local agricultural products fol 28<sup>b</sup>
- 9 An account of the fine cloth weaving industry of world wide fame fol 70
- 10 An account of the tombs of celebrated and holy men buried in Damascus fol 82<sup>b</sup>

For other copies of the work see Cairo vol v p 165 Br Mus  
 Suppl No 70 Nur Usmāniyah No 3118 and Aja Sufiyah No  
 2001 See also Brock vol ii p 132

Written in fair Naskh with rubrics

Foll 1-23 and 71-84 are supplied in a later hand

Not dated Probably 17th century

The following note signed G C R is found on a fly leaf at the beginning —

Nozhetu l'enum fi Mahasinu l-me hamm [sic] on the excellencies of Damascus